DEVOTED TO PROGRESSIVE, RELIGIOUS AND SCIENTIFIC THOUGHT

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THE HEIGHTS OR ALPS OF SPIRITUALISM

A Lecture Prepared For the Mid-Winter Meeting of the Michigan State Association

And Read There in the Absence of Its Author, A. B. Spinney, M. D.

MR. PRESIDENT, LADIES AND GENTLEMEN, AND FRIENDS:—

It would afford me much pleasure if I could appear before you in person fully materialized in the body; but as that can not be, I come to you in the spirit, and trust the reading of what I have to say to you to another, hoping that the inspiration that fills my soul may be upon them, and the love of the cause that is so dear to me, may become dear to them.

My subject will be, "The Heights or Alps of Spiritualism," and my text is, "Whosoever seeks to save his life shall lose it; but whosoever loses his life for my sake (the Truth's) shall find it."

Though these words are not quoted exactly as you will find them in your Testament, yet to my mind they convey the true thought. The Author of these words was the Embodiment of Truth, and from the hour the dove lit upon Him, and the divine life entered into Him and controlled Him, He yielded to it and spoke immortal truths.

It matters not to me whether you call yourselves Trinitarian or Unitarian; whether you believe the Bible to be infallible or fallible, one thing is certain, and you, nor anyone else can gainsay it: That is, that this Christ, from the first hour of His ministry to its close, spoke words, gave to the world thoughts and ideas that can never die; thoughts that lift mankind out of sensuality, away from the sense plane, and into the realm of perfect purified love, life and power.

That thousands have preached Christ and Him crucified, and never once caught a glimpse of the meaning of His teachings, or had the real, loving Christ entered into their lives, hearts, souls and practices is true.

That thousands have made of Him, His life and death, a fetish blood atonement, with no *onement* with God, or unfoldment of the divine in themselves, is also true. Yet all of these failures to find truth the the way and the life, do not affect the truth or lessen the value of the power of the Christ-life to save all, even to the uttermost.

The letter killeth, but the spirit maketh alive. Forms, creeds and communions are all right in their places, but the moment they become of more importance than the spirit that called them forth, they are a curse and a hindrance to the unfoldment of man's spiritual nature.

We look back over the past and we see the old conditions, clothing, customs, bridges, stage coaches, with thousands of inventions of man, that were once useful in their day and age. Yet, these things of the past that once served man are now useless, because intelligence, knowledge, inventions and progress have put something better in their places. What is true in relation to science and art, is also true in relation to creeds, dogmas, church organizations, and thousands of methods that man has depended upon as the highest inspiration his spiritual nature needed in the past.

The spirit that moved men in the past was divine, and the divine impulse sermon was from within, unfolding and lifting men up; yet man's intelligence was so crude that the forms he created, through which Christ revealed Himself, are a thing of the past. So, with all due respect to so-called sacred things, creeds, forms and communions, I would lead you to a more excellent way. I would not despise the creeds and forms of the sixteenth century; yet I think if you will try to use your own divine power, unfold your own spiritual life, or suffer it to be unfolded, you will leave these things to the past from whence they came, and follow the light that is given you for your special meeds in this day and age, for the unfoldment of your own spiritual nature.

The reason Christ's teaching never will die, or become old, or loose its power over man's inner life, is because it is capable of being not creed-bound, or of being interpreted to aid man's selfishness; and the moment it is thus used, it is no longer His teaching of the Truth He died for. He revealed to us the true nature of man—the human and divine. He gave us to fully understand that there were two paths we could walk—in the earth, earthy, or the heaven, heavenly. In the one we sought the pleasures of the senses only; in the other, the joys of soul growth, spiritual unfoldment, and the senses made our servants to do our soul's higher bidding.

Choose this day whom you will serve, God or mammon. "What profiteth it a man if he gain the whole world and lose his own soul. Or what will he give in exchange for his soul?" "Seek ye first the kingdom of heaven and all these things shall be added unto you."

It is not that He wished us to despise anything in this world, or to ignore our senses or appetites, money or power. Honor or riches are not wrong nor a hindrance to soul growth, nor do they deter us from ascending Spiritual Alps. All these things are given us to use, as a means to an end.

He said to the rich man who inquired the way to heaven: "Go sell all thou hast and give to the poor." He said this to him because he loved riches, and the pleasure they gave him, more than he loved his God.

"Except ye become as a little child, ye cannot enter into the kingdom of heaven." The child, with sweet innocence, child-like simplicity, is true to his inner life, his divine nature. The world's allurements, temptation for place and power, and sense enjoyment, have not yet captured him, moulded and controlled his life.

Christ's experience on the Mount, with his so-called forty days with the devil, and ultimate triumph, in which the divine controlled and the world was renounced, is the experience, brothers and sisters, that every human soul must pass through ere they reach the Spiritual Alps and catch the zephyr breezes of heaven.

Men in the ages past have sought various ways to reach Nirvana, to find the pathway of and to altruism. One thousand, one hundred and thirty-four isms, with all the new fads, in the way of Theosophy, Christian Science, Mental Science, etc., have been pointed out as a way, the truth and the life, and the world's only salvation. In each and all there is a kernel of wheat, a glimpse of truth, here and there a star of hope, some rays of sunshine; yet the sun in all its glory has not been seen, felt and known in its fullness and power, for clouds of doubt which reasoning, selfishness, greed and envy have held sway over men, and obscured the Sun of Righteousnsess.

They have sought to save their lives, build Babel Towers to reach heaven with. Have depended upon everything except the true unfoldment of their own spiritual natures.

"Render unto God the things that belong to God (the God light within you), and unto Cæsar the things that are Cæsar's."

This, when fully comprehended and lived, does not make a man despise the things of this life, or the right use of all there is in the world; but it teaches that the moment we sell our soul's highest light for anything in this life, it costs us too much, and that we are wandering from the way, and soon will be in the Valley of Despair, not ascending the Alps of Progress.

One day at the World's Fair I had the pleasure of gazing at the Alps of Switzerland: the mountain fastnesses in the sunlight and moonlight, amid the mists and fogs, and the perfect clearness of mid-day. These pictures held me spellbound and burned forever on memory's tablets the wonders of those mountain crags. I have read of the Matterhorn and the dangers of reaching the same; how faithful guides and venturesome travelers often lost their lives in attempting to reach its heights. Yet, in years past I have longed and hoped to have ascended those heights ere this; but now I know it will not be mine in the form to make the ascent. So friends, instead of scaling these natural mountain heights, I want to reach the azure sky and the Matterhorn of the Spiritual heights.

Since I was sixteen years old, I have prayed my heavenly Father to lead me; for I have felt I was a very heartsick and wandering child; so I have prayed, struggled and sought the way during these fifty years.

How oft have I been in the wilderness! How oft in Egyptian darkness! But over and over again when I have cried for help, for light, it has come to me, and I have seen the Alps from afar.

This light has always come to me clearly when I have renounced self, and put all on the altar for the good that I could do. When I have sought to save my life, I have always lost it; but when I have laid my life and that success, talents, knowledge, power or wealth that I have possessed, on truth's or humanity's altar, I have found my life and made progress toward the Alps, the Spiritual Kingdom.

Bunyan's effort to reach the wicket gate beautifully illustrates what dangers and sorrows every soul must endure ere he finds it.

You well know how the mountain climber prepares himself to make the ascent; how every weight and all that fetters or can hinder him, is laid aside; how not one pound of extra weight is carried by him. His feet shod for mountain climbing; his line or rope to attach to some crag; then with firm tread, and unfaltering step and heroic courage, he goes forth to follow his guide. No lives are lost in this dangerous ascent when all these things are fully prepared.

So, my dear friends, if you would climb this spiritual Alps, no failure will come to you if you but heed the injunctions of our Father, the teachings of the Master, who revealed to us and spoke to us of the unfoldment of the divine life in Him, that is in you and me and that may be unfolded. All the gifts He possessed you may also possess. Yet, those gifts will only come to you as they came to Him, by renouncing the world, the flesh and all evil, so far as they concern your inner life and real growth.

He laid down His life for others and spoke the Truth as it was revealed to Him—and so must you. He reached out His hand and helped the weak, the sick and helpless ones of earh—and so must you.

He bade the harlot and the thief to hope and taught them the way to Paradise. He was reviled of men and martyred for the Truth's sake.

Gethsemane and Calvary were His doom, yet He had a peace the world cannot give, and a power that science or worldly kings never possessed, which was the power of unfolded spirituality. His it was to stand upon the Mount of Transfiguration. His it was to heal men physically, mentally, morally. He condemned no one, but pitied all who had erred through human weakness. He was "a man of sorrows, acquainted with grief." He exchanged the earthly kingdom for a spiritual one. He tore in fragments the forms of the past; scourged the money-changers in the temples and drove them out, because of the unholy use they made of it.

He came to the Scribes and Pharisees in a way that made them tremble and fear and hate Him. He came not to break the law but to fulfill it, and to give to the world a higher law—The Golden Rule.

That Golden Rule can only be lived as you forget self, lose your life for Truth's sake. Yet, it is easy to live and there will be no heart wandering or desire to live otherwise when once you have reached the Spiritual Alps.

But, friends, so far I fear I have tired you, and you are wondering what all this has to do with Spiritualism; while in fact every word that I have uttered is *true* Spiritualism.

Continued on Page 7.

An Old Favorite

MARRIAGE

By Samuel Rogers

A RECENT writer says of Samuel Rogers, poet and banker, "If refined tastes, love of literature, wealth, honor and length of days constitute human happiness, he ought to have been one of the happiest of men." Rogers was born in London in 1763 and died at the age of ninety-two. He received an academic education, succeeded to his father's banking business at thirty and retired with a large income at forty. His principal works are "Pleasures of Memory," "Italy" and "Human Life." He was never married.

THEN before All they stand—the holy vow
And ring of gold, no fond illusions now,
Bind her as his. Across the threshold led,
And every tear kissed off as soon as shed,
His house she enters—there to be a light,
Shining within, when all without is night;
A guardian angel o'er his life presiding,
Doubling his pleasures and his cares dividing,
Winning him back when mingling in the throng,
Back from a world we love, alas! too long,
To fireside happiness, to hours of ease,
Blest with that charm, the certainty to please.
How oft her eyes read his; her gentle mind
To all his wishes, all his thoughts inclined;
Still subject—ever on the watch to borrow
Mirth of his mirth and sorrow of his sorrow!
The soul of music slumbers in the shell,
Till waked and kindled by the master's spell,
And feeling hearts—touch them but rightly—pour
A thousand melodies unheard before!

TERRIBLE EVIL OF TRAPPING.

The Public Only Sees the Furs it Wants and Does Not Think of the Agony of the Animals.

Of professional trapping I have little to say at this time. Professional trappers will continue to trap as long as the public demand furs, or until the fur-bearing animals are extinct, or so rare that it no longer pays to trap them. The public at large sees only the furs, which it wants, it does not see the terror, the prolonged, excruciating agony of the animals whose lives it demands. All that took place a long way off and months ago, so why should anyone trouble himself about that? Of course, sensitive-thinking people do not require to see the mangled victims in order to know how furs are obtained; their own common sense tells them that such people are easy to appeal to; they comprehend and respond to decent feelings. But there is another class to which belong individuals who lack sensibility to such an extent that no argument which tends to mitigate their personal comfort or vanity has any effect unless it be to make them more obstinate. To this class belong those who persist in wearing garments of the material known as "Persian lamb," knowing that its use necessitates the killing of unborn lambs and their mothers, an unspeakable crime which right-minded men and women should scorn to uphold. In spite of all that has been published on this subject, the hideous traffic still goes on, and we may see a woman wearing a single garment which has cost twenty innocent lives, taken under the most revolting circumstances.

To return to professional trapping A paragraph in the current number of *Shooting and Fishing* will serve to give an idea of the cruelty involved: "We also visited another spot where the Johnson boys had set another trap last spring, but forgot to go and visit it for some time. When they did call to look after it they found a dead bear in it, with the two bones of one leg still in the trap, and his skull and other parts of his anatomy lying around it. When we called to see it the two bones were still in the trap.

Dr. Kelley took his skull with him, and his claws were divided among us. The accompanying kodac view shows the trap and bones just as we found them, and the marks of his claws on a tree that he tried to climb to free himself from the jaws; but all was of no avail; for the evidence around where he died showed that his sufferings must have been intense and death a welcome relief. These traps are made of steel, and weigh from thirty to forty pounds with chain and clevis attached. The clevis is fastened to a rail from eight to ten feet long, and five or seven inches thick. After the bear gets into the trap he drags the rail for a short distance, when it usually gets fast and he can go no further. But by this time he is tired out, and and makes no further violent efforts to free himself, and gives up the struggle."

It requires but little imagination to picture that awful death the great strong brute, tortured by a limb-crushing trap, and mad with thirst and hunger perhaps for days, perhaps for weeks. The condision of the ground about the trap and the deep channels torn in the bark of the nearby trees by the mighty claws tell the story of a fearful struggle, the details of which will never be known. Of this we may be sure, that long before he died he had grim visitors who awaited the hour, when weakened by hunger and pain he would no longer be able to defend himself.

Nor is the above an isolated instance of the terrible cruelty inflicted on animals by trappers, who, for some reason or other, fail to regularly visit their traps. I have recently seen a series of photographs taken on the trail of a trapper [illegible] showing many traps still [illegible] the remains of birds and other c[illegible]ures which had suffered untol[illegible] ery before death had released [illegible] Of course, no trapper deliberate[illegible] traps which he does not [illegible] visit, but the fact remains th[illegible] many cases they have not visit[illegible] time to bestow the blessings of [illegible] upon the unfortunates that [illegible] that we may display our winter [illegible]

Whatever may be said in de[illegible] of professional trapping, there [illegible] little reason, it would seem for [illegible] encouragement of amateur trap[illegible] in the presence of which the an[illegible] are still more frequently subj[illegible] to great cruelty. The professi[illegible] visits his traps as regularly as he [illegible] do, as a matter of business, but [illegible] amateur has many other inte[illegible] and is usually much more liable [illegible] forget.

I know two boys who are devot[illegible] to trapping the smaller animals [illegible] for fun, as they say. They are rat[illegible] nice boys, too, but very thoughtle[illegible] They will sometimes visit their tr[illegible] regularly for a week, and then having had no success, they may leave them for days at a time. Naturally, any animal which is caught in the mean time suffers until it dies. Few people realize, I think, what it means to an animal to be caught and left in a steel trap in winter. In the first place, the jaws of the trap, propelled by a strong and powerful spring, are very apt to break the bones of the leg, this perhaps is the luckiest thing which could happen, under the circumstances, because, after several hours of struggling and gnawing the wretched creature may succeed in twisting off the imprisoned member and get away to live a cripple the rest of its days. But often the leg is not broken, just jammed, out of shape, causing intense pain, accompanied by swelling of the limb. As a rule, the captive, full of fear and agony, struggles fran[illegible]cally to free itself. Finding that this does nothing but increase the suffering, it will lie quiet for a while and then begin to struggle afresh, more violently than before. Then, perhaps, comes the quietness of despair. The temperature falls to zero, perhaps, or below it, and a cutting wind drives the snow, hissing and stinging, through the naked woods. Hour after hour the creatures lies, hungry, cold and tortured. Fortunate, indeed, it is if some other animal, a fox or a wolf, kills it and tears its body from the trap. Otherwise it must lie for ages, seemingly, until it slowly freezes or starves to death. How anyone can sit comfortably at home on a winter night knowing that owing to his carelessness such a tragedy as this may even then be taking place in the woods, is more than I can tell. But they do it, some of them, as I have found out by disgusting experience.

Personally I think that amateur trapping is a very unnecessary amusment, and I believe that any decent boy or man can be made to see the injustice, yes, the outrageousness of it. Looking at it from a mercenary point of view even, it is not a profitable occupation, except in rare cases. Any one with ordinary intelligence and half the energy required to become a successful trapper, can make more money at something else, and at the same time retain his self-respect.

ERNEST HAROLD BAYNES.
—Philadelphia *Bulliton*.

BLESSING OF A TRUE FRIEND

A blessing it is for any man or woman to have a friend, one soul whom we can trust utterly, who knows the best and worst of us, and who loves us in spite of our faults; who will speak the honest truth to us; while the world flatters us to our face and laughs behind our back; who will give us counsel and reproof in the days of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our battles as we can. It is only the great-hearted who can be true friends the mean and cowardly can never know what true friendship is.—

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AN ALLEGED MISSTATEMENT

The Editor of the *Flaming Sword* takes us to task for an alleged misstatement in connection with the founder of Koreshianity" and asks for our proof. The statement consisted in saying that "He made a mistake when he commenced to prophesy," then quoting the prophecy that "Chicago was to sink beneath the waves."

We did not give the exact time as we have only our memory to depend on and it is difficult to place such things exactly, but it was, we think, either in 1889 or 1890. At the time stated a member of his congregation, or whatever he called it, in Chicago, was a visitor at the home of the writer. She was completely infatuated with him, and as honestly believed him a messiah, and the Cyrus mentioned by Isaiah, as the people of Christianity believe in Jesus, or as the Mohammedan believes in Mohammed, and she statad that he could prove his claim. She had been talking quite a little to other members of the family, but not so much to me. One evening it was noticed that she was unusually uneasy and could scarcely wait for us to bring home the evening paper. When I came into the house she exclaimed, "What is the news from Chicago?" I told her that I did not know of any news from Chicago and asked her why there should be any special news from there. She then inquired if there had not been a storm, and other matters finally led to telling the whole story. The leader of her cult had prophesied that on that day there would be a tidal wave and Chicago would be overwhelmed by it. There was never a more surprised person than she when it did not take place as prophesied.

It will be noticed by reference to his article that he does not deny having prophesied so, but he wants proof that he prophesied it in 1880. That was a typographical error and should have read "about 1890."

We are very careful about making statements when we do not have what we consider authentic proof.

He answers the statement by practically saying, "You're another." Now we will call the attention of our good brother that there is a vast difference between the claims of Spiritualists and mediums and the claims of modern messiahs, or the class to whom we referred in the editorial mentioned. Mediums are no more or less than ordinary men and women who have developed a special faculty, and they are not considered by Spiritualists and the sensible portion of humanity as anything else. Only that they possess peculiar gifts. Spiritualists are the first to admit that there are fraudulent mediums. Alleged messiahs and reincarnated biblical characters are an entirely different class of people. So also are the people who are or have been prophesied as the special agents of God Almighty.

It is an easy matter to juggle with words and make a forced meaning out of them. It is not so easy to take plain statements and demonstrate them before the world. Messiahship depends upon a faith or a hypnotic influence held over the person of the follower. There is no other evidence that can be produced. Spiritualistic mediums do not have to inspire that faith for if a fact is stated it is susceptible of proof and is a fact regardless of the personality of the medium.

A temperance lecture coming from the lips of a habitual drunkard is of vastly more importance than one coming from a teetotaler. Such a person once said to the writer, "What do you know about temperance? Did you ever 'have a thirst on you'? If not, what can you tell about the evils of the drink habit? Talk to me about temperance! If you want to know about the evil of liquor drinking come to me. I can tell you! When I am taken possession of by a thirst and I want whiskey, I want whiskey! Home, friends, work, position in society, NOTHING is of any importance! I want whiskey! And whiskey I will have if it is to be gotten this side of hell!" This truth coming from a person of the experience was of more importance than the same words coming from one who had not had the experience. Never in my life has a temperance lecture impressed me as this one did. So grand truths may be spoken by those mediums whose lives are not what they should be—yes, even though they do stoop to fraudulent practices—if they are received as they come and the instrument is not considered to such a degree. A bridge may be dirty and full of corruption, but you will use it just the same to get across the stream on.

With messiahs it is different. The people of that class, or those who are prophesied by or through deity, should come to the world as divine representatives and their lives should be models for all to follow. Is such the case? Certainly no representative of deity on earth today can consistently compare himself to Jesus, Buddha, or any of the messiahs of old. The prime factor among modern messiahs seems to be the accumulation of wealth—and they succeed. Of course, as in the case of Sweinfurth, after a time part of the people find out the animus of the case and they are occasionally made to seek new pastures; but as it is stated that there is a sucker born every minute, the next time an alleged representative of deity appears there is a crowd waiting to receive him and turn over the contents of his pocket-book to him. Perhaps this pronoun should be changed as it is usually the "hers" that the messiah, who is always a male, is looking for and they too frequently follow him and turn over the contents of their own pocket-books and the entire family savings.

In these last remarks we do not intend to reflect on the founder of Koreshianity personally as we know little of him. We speak in a general sense and have two striking examples in the cases of Dowie and Sweinfurth who took money from their poor dupes until they enriched themselves and empoverished the victims who came to them.

We have nothing to retract in the statement made in the criticised editorial. The information on which it was based came to us direct from a member of his colony in Chicago, one who believed in him thoroughly, and had every reason to tell the truth as she thought she knew it. She stated he made the prophecy, watched for its fulfilment in the writer's own home, and felt terribly disappointed when it failed to come to pass.

AMONG THE LATER BOOKS.

WHO ARE THESE SPIRITUALISTS?

is the title of a book of 131 pages that has reached our dersk, from the pen of Dr. J. M. Peebles. This book will answer a great many questions that have been asked for years and it will be good ammunition to place in the hands of those who like to follow what "they say."

The book begins at an early age in the world's history and shows from historical records that many of the greatest men and women of ancient days accepted what Spiritualists now teach and therefore were Spiritualists in all that pertains to that ism.

He takes the position that it is not necessary to proclaim oneself a follower of any doctrine to be such. The works, writings, speeches, method of life and actions in all lines goes farther to prove the person's real belief than does an open profession.

Notwithstanding this there are numbers of instances given of those who were prominent in all branches of life's service who openly professed belief in Spiritualism and the Doctor has enumerated them and given their words on the subject. Of course, in the number of pages that are devoted to this work it is not reasonable to suppose that the list could be by any means complete—a much larger volume would be required— but he has given enough to set people to thinking and if they continue to think along these lines they will become one us. of

As a sample of the statements contained in the volume, we can quote the words of Prof. William Denton, the great lecturer on geology, and author of several books on all-important scientific subjects: "I am a Spiritualist—and Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium.'"

While much more might be given to demonstrate the value of this work, it is useless to attempt to give any idea of the valuable matter it contains and the only way is to purchase a copy and read it from beginning to end. You will put it down with the idea that you have gained a great deal by the perusal of a very few pages.

The book is published by Dr. Peebles and can be had of him direct or from this office. Price, cloth bound, 75 cents; paper, 35 cents.

DR. PEEBLES' EIGHTIETH BIRTHDAY ANNIVERSARY.

When Dr. Peebles was in Aus tralia he passed his eighteith milestone in his journey of life. The occasion was celebrated there and was the inspiration of a number of letters and poems of congratulation. The local matters were printed in the *Harbinger of Light*, published at Melbourne, Australia, and that, with other matters were conpiled in pamphlet form and published at the office of *Light*, London, England. It is an interesting little pamphlet of over forty pages, and contains a chapter by Dr. Peebles explaining how he is living to live a century. Price, paper, 15 cents.

SPIRITUALISM COMMANDED OF GOD AND THE CROWNING TRUTH OF THE BIBLE.

This is another recent pamphlet by Dr. Peebles. While walking along the street in Melbourne, he saw a book entitled, "Spiritualism Forbidden of God," and immediately wrote a reply to it. It was by a seventh Day Adventist, and as their headquarters have been at Battle Creek, Mich. for years, he was right at home. The devil argument, and all other questions raised by so many of our clerical vilifiers is completely settled. Dr. Peebles has a great book entitled "The Christ Question Settled." He might with propriety have called this one "The Devil Question Settled." 32 pages, price, 15 cents.

THE FIFTY-FIFTH ANNIVERSARY---HOW TO CELEBRATE IT.

The thirty-first of March is the time for the general celebration of the anniversary of the Rochester Rappings—not of Spiritualism for Spiritualism is as old as the oldest inhabitant of the spiritual spheres. As long ago as there was one on earth and one in heaven who loved each other, so long ago was spirit communion possible. Those who have been lifted out of "the mire and the clay,"—elevated out of the darkness of a theology which Spiritualism has rendered effete, will naturally, if they appreciate the blessings of the new dispensation, want to celebrate their great deliverance, and that which brought it about; how can they do it better than by assisting to give the Spiritualistic movement an impulse forward? Let us show our love for the cause by throwing ourselves into it.

This can be done in no better way than by assisting the Morris Pratt Institute. Why should not every Spiritualist in America, on that day, make a donation to assist the only school in the world which prepares its students to work for the cause Spiritualists love.

Last fall the Board of Directors spent nearly or quite four thousand dollars in making alterations in the Institute building, putting in bath rooms, heating apparatus, hot and cold water, concrete floors in part of the basement and other improvements. Over two-thirds of that debt has been paid; a balance of nearly one-third falls due April 1. Besides that, our teachers, reformers, as they are, have not all of them drawn their salaries; they felt that the money could be better appropriated, to paying other debts, and to putting in necessary improvements in our buildings. They need their pay, but refuse to take it, even though it is small, until other wants are supplied.

If every Spiritualist would make it a part of their celebration to send to the Institute from one to one hundred dollars, they would benefit themselves and place the Institute where it could do more good, and be beyond want in coming years. It is honestly believed that this benefit would be two fold. First it would benefit the donors more than they could be benefitted by any other investment they could make; and Second, it would place the Institute where it could more than quadruple its power for good.

If the management of the various celebrations would make a plea and take up a collection for the Institute, and if the honest mediums would each give a benefit seance for the Institute they would confer a benefit which would indeed be incalculable. This would give such an impetus to the cause as it never received before. Try it. With a single quotation from Malachi, the last of the Old Testament prophets, this article must close:

"Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. iii. 10.

Water Spirits.

The spirits of the water look up and long to be as the clouds in the sky above. They cannot be so in the whole, but by soul aspiration they attract the sun's rays, which help to carry them, particle by particle, to the desired height and oftimes beyond. They cannot be changed all at once; each atom of the drop must be separated from the rest and so be elevated by degrees.

But when they are finally formed into one vast, low cloud, they begin to think of the ocean-bed from whence they came, and, tired out by their prolonged journey and the continued brightness of the sun, they long to drop back to earth and be lulled to rest on the broad bosom of the deep.

So Father Nature, who has a way of providing for the wants of even the tiniest children, sends a lightning shaft through their midst and they come tumbling back to their earthly home.

But they have had a taste of the higher life, and can no more be contented as of yore—having learned they make their journeys, every time going a little higher, and staying a little longer until by and by they forget to return to earth at all.

So it is with the soul of man. Oftimes through grief and trouble we are brought to the state of desire for a fuller life, a truer, more spiritual one, and there is always a way to attain it—"ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

It may be only a high degree of moral perfection, or it may be the angels will have shown us a glimpse of the spiritual before our material desires draw us back to earth and perhaps bury us deeper than ever into the mud and slime. But we cannot stay there. The memory of the unexplored heights is with us, and if we are sloth to respond, Father Nature (God or soul) again administers more hard knocks, forces us again to the surface or threshold of life, and away we soar again penetrating still further into the mysterious, eternal *now*.

In every such travail some of the mortal has put on the immortal, and after repeated journeys the perfected soul will need its parent, the physical body no longer. It will have gained the strength to sustain itself unsupported. Earthly attractions will have lost their powers, as in the case of the dew drop, and we shall have been born again.

LILLIAN HALL BLAISDELL.

NEW COLONISTS' RATES WEST,
Via D. A. V. & P. R. R. and Lake Shore Ry.

Every day until April 30th, agents of the Dunkirk, Allegheny & Pittsburg R. R. will sell one way colonists' tickets to certain authorized points in the West and Northwest, including the Pacific Coast Country, at extremely low rates. Also on first and third Tuesdays in February, March and April, special low rates to points in the South, Southwest and West. Consult any D. A. V. & P. ticket agent or write to A. J. Smith, G. P. &. T. A., Cleveland, O.

Feb21,28-Ap7,14.

Surely. the actions of men seem to be the justest interpreters of their thoughts;; and the truest standard by which we may judge them.—Fielding.

ALL HAVE TROUBLES

If dame fortune treats you badly
you travel on your way,
Do not let that fact disturb you, but
be cheerful all the day,
Never lose your pluck and courage
and whenever she may frown
Just go on about your business and
she cannot put you down.
Yes, refuse to treat with trouble; in
a world so bright and fair
You will find there is no reason to be
loaded down with care.
You should tackle your misfortunes
and should fight it out alone—
Please remember all your comrades
have some trouble of their own.

If you fight all care with laughter
then it cannot cloud your sky,
And will quickly vanish elsewhere
—will be sure to pass you by.
Go and study souls with trouble—
those who have it night and day;
Is it not because they hunt it? That
is why it comes their way.
That each soul must have some trouble is a truth that's oft confessed.
But we need not nurse it always—
joy may often be our guest.
And we do not need to sing it, or go
shuffling round and groan,
For our friends and other people have
some troubles of their own.

—St. Joseph Gazette.

A man's task is always light if his heart is light.—Lew Wallace.

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LILY DALE NEWS.

The few days of bad weather have been followed by as nice weather as could be desired. Trains were only delayed one day for trouble of a local nature and that is very easy. In fact, it is better than the average winter here. Of late there has been no lack of coal and all who wish to burn it can get a supply from our local dealer. As we write today, the sun is shining brightly and the doors are open allowing a little of the fresh air to penetrate and thus to relieve the strain of close rooms all the time.

The winter has been about as usual. The time has been taken up with dances, card parties, and going for the mail four times a day. Then read what you get and wait for the next.

For some time it was feared that the ice harvest would be a failure, but the few days of cold weather made it fast and now there is an output of about twenty-five cars daily besides filling the houses around the lakes. The Leolyn and Graham Turner have filled their houses and are therefore prepared to attend to matters in the cooling direction next summer. Graham Turner supplies the campers with ice.

The fishing season is still on and one day more will be devoted to the spearing. The last day some fine catches were reported, among them being a muskallonge weighing thirty-five pounds. Quite a little discussion has been aroused by the claim that this species of fish had more correct ways of spelling its name than any living thing. The next being the terrapin. Investigation found nineteen ways of spelling it that bore the impress of accuracy—that is, had good authority. The writer is claiming that all are wrong and that the name of the fish is not muskallonge at all but is maskinonge. The evidence is that these names are usually the Indian names of the animals and fish. Such being the case, the Indian name should be the correct one. This fish was known and highly esteemed by the Algonquins and they called it maskinonge and this authority should settle all question as to its name and the proper way to spell it.

AN ACCIDENT.

The friends of Fay Johnson were very sorry to hear that he had met with an accident by means of which he lost the third fingers of each hand and hurt the little finger of his right but it is thought that will be saved. He is expected home in a day or two at the outside. The accident took place in connection with his work by catching them in the shears used for cutting metal.

Dr. Hyde was called here to attend Mrs. Torrey and will remain for a few days after which he will return to Friendship, N. Y. for a short time and will then return to his home here. Mrs. Hyde is expected to return in about three weeks.

Mrs. Emma Forbes is spending a few days with Mr. and Mrs. White at the Leolyn.

Mrs. Torrey, whom we have reported as sick for some time passed to spirit life Feb. 19., a notice of which appears in our obituary column. She was a great sufferer during her last sickness and the change came as a relief to her. The relatives wish to thank all who assisted them in the many ways during her illness and death. The services were conducted by Mrs. Clara Watson who spoke words of comfort to the bereaved ones.

The Culture Club met at the Leolyn Sunday evening and discussed the subject of Astrology and its relation to fatalism. This subject was instrumental in bringing out a number of ideas on both sides of the subject. So far as known no conversions resulted.

They meet at the home of Mr. and Mrs. Lee Morse next Sunday evening. All are invited.

Mr. and Mrs. D. Pierce, and Mr. Wade, are spending a few days with us. They are occupying their cottages.

End of Witches Term in Jail.

Carlisle, Pa., Dec. 30th—Mrs. Sarah McBride, who was convicted of witchcraft in the Cumberland County Court and was sentenced to eight months in jail, but whose sentence was later reduced to three months by Judge Biddle, was released from that institution today.

Philadelphia *Record*.

A FIRST-RATE RESOLUTION.

Let your first New Year resolution be to have faith in yourself. Make up your mind to follow as best you can the best ideals and impulses that lie in you. Let the dream or ideal that is ahead of you be the guiding hand in all that you do or try to do. Make up your mind once for all that though the world must perhaps have many disappointed and soured and embittered men and women in it you will not be one of them.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Mrs. J. deBartholomew, the psychic and trumpet medium, whose home, when in the city is on Normal Avenue, writes your correspondent from her winter home at Lake Helen, Fla., that Mr. Bartholomew has built a beautiful cottage there, and upon a site overlooking the crystal lakes and the view is very beautiful, the weather delightful, the sun shining warm and bright and the mocking birds singing merrily in the stately pines. They are both well and enjoying themselves feasting on home-grown strawberries, oranges and grape fruit. The camp is well filled with people from the North and the meetings are well attended. The camp is growing fast and they think the Southern Camp a Mecca of rest and comfort to those who wish to avoid the cold winter and regain health and strength. Mrs. Bartholomew expects to return to Buffalo about the first of May; she resires to be remembered to all the friends in Buffalo.

Saturday evening, February 14th, Mrs. Seneca Large, 327 Virginia St., gave a reception in honor of her daughter, Mrs. Helen Breckenridge of Warren, Pa. A number of freinds and guests were present; games and a social time was enjoyed. Master Breckenridge, 4 years old, gave two very pleasing recitations, which were very creditable andwere well appreciated by the guests. The hostess served a fine repast and ample justice was done to that part of the program.

The class-lectures and teachings given by the guides and inspirers of Victor Wylde, at the home of Mrs. Whitaker, 368 Front Ave., Tuesday evening, February 17th, were deeply interesting and instructive. At the close of the class teaching a gentleman, who is a member of the class, and is a good clairvoyant, gave some very good tests, and descriptive readings.

Friday evening, February 13th, Victor Wylde, gave a lecture before the East Aurora society of Spiritualists; an interested audience was in attendance.

Sunday evening, February 15th, Mr. Wylde's guides and inspirers gave a very intelligent discourse on the subject of mediumship. There were some very good points made in behalf of the value and benefits of mediumship and the knowledge gained through spirit communion; showing how it helped to uplift humanity to a higher understanding of the good that was within the possibilities of each soul-attainment. He called attention to the fact that scientists were was becoming Spiritualists and that Spiritualists were becoming scientists. Mr. Wylde predicted that the time was not far ahead when Spiritualism would become a more fully recognized factor in educating humanity to a more complete understanding of the laws of life both in the interest of material and spiritual unfoldments and the general welfare of all.

Sunday, February 22nd, Victor Wylde closed his month's engagement of Sunday lectures for the First Spiritualist Society, at the Temple, corner Jersey St. and Prospect Ave., Mr. Wylde served the society for January and February; Mr. Howe was to have served them but on account of an engagement with Mr. Howe to occupy the rostrom during April instead of February Mr. Wylde continued his services through the month of February. He and his guides have labored very faithfully as teachers of the truth of Spiritualism; the aim ever being to bring before the minds of the people the facts of the higher truths of the Spiritual philosophy and the workings of the forces of nature through the law of Psychometry, clairvoyance and clairaudience; to demonstrate spirit return and he gave some very positive evidence relative to the continuity of life, and this Sunday evening Mr. Wylde inspirers gave a very able address, illustrative of the contrast between the old dogmatic theories and creedal beliefs and the realities of the spiritual philosophy that gave the possibliities of progress and unfoldment in spirit life, as taught by those inspirers, who, through the laws of psychic power, could control the sensitive medium, giving proof and demonstration of the continuity of life, in the next sphere of existence and showing the rationality of such belief and knowledge as being more in accord with reason rather than to accept the old theories of eternal punishment that was taught as inevitable if the poor mortal did not believe the doctrine of theology and creedalism. Mr. Wylde will remain in Buffalo during March and will give lessons in the development of Spiritual and psychic forces to those desiring his services. He is located at 237 Hudson Street.

Of all the light you kindle on the face, joy will reach furthest out to sea.—Beecher.

OBITUARY.

JANE TORREY.

Mrs. Jane Torrey passed to the higher life Feb 19th, from her residence on third Ave., Lily Dale, N. Y. after an illness of a few weeks which terminated in paralysis. She was 70 years of age, and leaves one son and three daughters. The remains were interred at Sinclairville, N. Y.

Mrs Torrey was an old resident of Lily Dale and will be remembered by many of the summer visitors.

Mrs. Clara Watson of Jamestown, N. Y., officiated at the services which were held at the house Sunday, the 22nd. Mr. Richards rendered sweet strains of music.

RANSOM W. MOSS.

Ransom W. Moss, of Gowanda, N. Y., passed to spirit life February 5th, 1903. He will be remembered by many friends at Lily Dale as his face has often been seen there at the camp gatherings where he was accustomed to pass many summers.

He was one interested in our spiritual faith and a firm believer in free thought and the liberal views which adhere thereto. We also found in him a kind, generous-hearted and broad-minded man.

Over three and four score years he had withstood the battles on life's stormy sea. Still, he was not friendless and alone while descending the "fountain of life." Hand in hand with a patient, kind and loving wife to lead him over the rough and thorny places, his last years had been softened by the gentle tone and the ministering care of the wife who survives him, Mrs. Lucy S. Moss. He also leaves a daughter and a son by his first wife, Mrs. Sarah J. Burroughs, of Gowanda, and Mr. R. E. Moss, of Port Huron, Mich.

The weary body has attained what it was seeking, that rest which is the only release from earthly cares, yet, we shall hope that, in spirit, if not in body, he will still visit our haven of rest, Cassadaga Camp, in the years to come.

Babies Backs Are Purple.

Are the Mayas, an Indian tribe in Southern Mexico about which little has ever been known, Asiatic in origin, and was there a tribe of civilized people in that country earlier and more obscure than the Aztecs?

Professor Frederick Starr, of the University of Chicago, has just returned from an investigation into these problems.

A purple spot on the backs of every baby born into the Maya tribe, Prof. Starr declares, is the connecting link between the Mayas and the Mongolian families. He has discovered that the Mayas are the only tribe among which newborn infants bear a purple spot in the middle of back.

The spot disappears about four months after birth. The same phenomena appears among the Mongolian families, and its similarity may prove that the Mayas are the in origin Astatic

Phyladelphia *Record*.

PLANT FLOWERS.

Plant flowers all along the way of life,
Each barren waste enwreathed with moss and vine,
And rugged lives with loveliness entwine;
Bestow some good where ill reports are rife,
Plant deeds of kindness where grow weeds of strife,
As you pass by, erect a simple shrine,
Whereon the lamp of love may brightly shine,—
Let beauteous blossoms mark the path of life.
Along the lonely wayside, dark with gloom,
Some other heart in future years may stray;
Then plant your flowers, that perchance a bloom
May cheer and light for him the darkened day;
In years to come, maybe their sweet perfume
Will bless the lives of those who pass that way.

—Margaret Scott Hall.

Chinese New Year.

In 1903, the Chinese New Year begins January 28th. There are some strange customs and ceremonies connected mith the observance of the Chinese New Year.

It is known and stated by writers on occult subjects, that many manifestations of a Spiritualistic character have taken place in China.

There is an account of Magic as practiced in China, in "Art Magic," page 175.

That many of the Chinese believe that their spirit friends are not dead but are living in a higher condition of life, there can be no doubt.

I here give a few extracts from an article published in the Boston *Globe*:

"For the New Year the Chinese have made elaborate preparations. They have decorated their homes and set bounteous tables of the best that can be cooked for the spirits of their ancestors. Not that they think that the spirits of their dead come to partake of the feast set before them, but they do believe that the spirits of those who have gone before are in the air all about them, and know what is transpiring on earth.

There are richly set tables for the living Chinese who gather, but the ones set for their ancestor's ghosts are decorated with confectionery of variegated colors and are not disturbed. This is to show the respect in which they hold their dead. It is simply a token of remembrance.

"'Christians,' say the Chinese, 'place flowers on the graves of their dead friends, but the intelligent Chinese know that Chirstians don't believe for a moment that the spirits will come to take the flowers away. Ours is simply another way of showing respect, and keeping in mental touch.' "

LEWIS R. HILLIER.

Angel Visits.

I sit alone in the twilight,
At the close of a busy day;
No mortal to break the silence,
They were all so far away.

Did I not feel sad or lonely?
Oh, no, 'twas a happy hour,
For loved ones long since departed
Came and brought me many a flower.

They wove them into a garland
Of love so rich and rare
Their fragrance and their beauty
I wish that I might share.

And with their angel presence
Came joy and peace divine;
Oh, surely, it must be sacred,
This quiet home of mine.

For often in the gloaming,
They enter with silent tread,
And then I hold sweet communion
With those the world calls dead.

To me death has lost its terror,
It is only a friend in disguise
That comes to open the portal
And bid the freed spirit arise.

To dwell evermore with the loved ones
In a home not made with hands,
To enter into the fullness
Of life in the better land.

A. E. O.

Lily Dale, N. Y.

Mother's Vision of Prophecy.

Pittsburg, Pa., Jan. 18th.—Friday's disasterous explosion on the battleship Massachusetts was foretold to a Pittsburg woman in a dream Mrs. Barbara Nagle, of 21 Soho St., whose son, James Garfield Patterson, was seriously hurt in the accident, was startled in her sleep by a vision of her boy lying covered with blood. Twelve hours later she received a message from Lieutenant Commander Cowles, of the Navy Department, verifying her mysterious message.

"On Friday night," said Mrs Nagle, "I started up from my sleep. There before me I saw my poor boy lying, bleeding, and in agony. I am not superstitious, and do not place much credence in dreams, but the vision had been so perfect and came so suddenly that I was almost prostrated by the shook. After that it was impossible to sleep, and I waited in suspense for the terrible news that I felt certain would and which did come."

Philadelphia *Record*.

HIS NEW YEAR'S DIARY.

1900.

Nineteen hundred! Married—never.
Thirty-three and never caught.
Write it "Bachelor forever,
Nineteen hundren—knotty—not.'

1901.

Met a maiden from the city;
Courted her a month for fun;
Married her for love—or pity—
Now its "Nineteen hundred—won".

1902.

Bought a cottage last September.
Bills are getting bigger—whew!
Things a thousand to remember—
Debts for "Nineteen hundred, too."

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Wanted—A copy of Abbé Benare's work on Mythology. Give condition and price. Address, Mythology, Care Sunflower Pub. Co., Lily Dale, N. Y. 100tf

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ABOUT OLIVE OIL.

In response to a number of letters on the subject we wish to inform our readers that we do not know where "Pure California Olive Oil" can be procured. Perhaps the writer of the series of articles on that subject that recently apperaed in THE SUNFLOWER, Mr. John F. Morgan, New York Life building, Chicago, Ills., can give the desired information. We wish the writers of the letters of inquiry to consider this notice a respectful reply to their letters of inquiry.

The Sunflower Pub. Co.

Dunkirk, Allegheny V[illegible]
and Pittsburg R. R.

(Central Standard Time.)

No. 1	No. 3.		IN EFFECT NOV. [illegible]	
a. m.	p. m.			
†7.00	*3.05	Lv.	Dunkirk	Ar.
7.10	3.15		Fredonia	
7.14	3.19		Laona	
7.34	3.39		Lily Dale	
7.38	3.43		Cassadaga	
7.45	3.50		Moons	
7.53	3.58		Sinclairville	
8.02	4.07		Gerry.	
8.12	4.17	Lv.	Falconer	Lv.
8.45	4.45	Ar.	Jamestown	Lv.
8.17	4.22	Lv.	Falconer Junct	Lv.
9.10	5.15		Warren	
10.25	6.30	Ar.	Titusville.	Lv.
a. m.	p. m.			

*Daily.
†Daily except Sunday.

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CARRIE E. S. TWING, Westfield, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

A NOBLE DEED IS A STEP TOWARD GOD.

I count this thing to be grandly true:
That a noble deed is a step toward God;
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of greed and gain;
By the pride deposed and the passion slain;
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve and trust
When the morning calls us to life and light,
But our feet grow weary and ere the night,
Our hearts are trailing the sordid dust.

We hope, we aspire, we resolve, we pray,
And we think we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men;
We may borrow the wings to find the way,
We may hope and aspire and resolve and pray,
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
To the weary earth from the sapphire walls;
But the dream departs and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the weary earth to the vaulted skies;
And we mount to its summit round by round.

J. G. Holland.

THE PSYCHOLOGY OF REST.

Under this title Joseph Stewart gives some valuable advice and instruction in his beautiful printed and most helpful bi-monthly, *Realization.* He says:

Of course there should be reasons of complete rest other than that of sleep. The observance of Sundays, holidays and vacations has unquestionable psychological warrant. It is, however, the need of this rest above spoken of to which especial attention is called.

There is no vacation which can rightfully usurp the noon hour or half-hour. Most of this should be given to relaxation. There may be a park near you unappreciated, it may be no more than a scant plot of green in the middle of the city; you may be fortunate in living near the woodland. If so, get out into it and wholly relax. Dismiss for the time, the duties of the hour, and blend yourself with this process of renewal. If you can find a bench be seated and take a few psychic breaths and hold the thought of the inflow life. But make no exertion of it; simply invite. If such an opportunity is not available, utilize that which you may have, and rest wherever you may be. You may think this is impossible for you; you can't spare the time, or some some other fancied obstacle is raised in thought. Perhaps few spend a busier life than the writer, yet he seldom omits this noon relaxation.

The fever of effort, of hurry, of work, of modern life, especially in the United States, keeps the mind absorbed in its material objects and impovishes it as well as depletes the vital force. Brain-fag becomes a common condition as a result, and sooner or later premature old age and collapse follow. I recently read of a business man who had become a victim of his condition, who was advised by his physician to sit quiescent for a few moments daily, and to hold a bell in his hand and sleep just long enough to let it fall to the floor and wake him. He did this, becoming fascinated with the dreams he had during those brief periods. The short relaxation and rest completely cured him.

The point I wish to illustrate by this is that even the briefest period of complete relaxation in the midst of work is of vast benefit. It furnishes the essentials time for subliminal recuperation; it synchronizes with the rythm of psychic manifestation and encourages the power that follows the law of spontaniety. You will find not only recuperation, but increased power to work and higher quality of thought.

There are many opportunities during the day when these moments can be thus utilized. By observing the details of one day you will discover many moments when useless exertion in both thought and action is continued. These should be redeemed to this purpose.

This aspect of rest so blends with poise that it is difficult to draw a dividing line. There is a way of doing things which employs just the requsite energy and no more, and the sufficient time, and is not hurried into less. This is poise in action, as I have heretofore explained. In the sense in which I am writing, it is also rest in work. Employed in this manner, effort seldom tires one who is not otherwise depleted, many striking examples of the truth of which I could give.

It has been my purpose to merely point out the psychologic law underlying rest and to suggest these commonly disregarded ways in which we can synchronize with it to our great advangate. Try it.

—*Magazine of Mysteries.*

"AS A MAN THINKETH SO IS HE."

Whatever is sensed or felt in the body must exist in the mind or spirit, for without the latter the former would have no sensation—no life. The spirit is therefore the moving principle in all sensuous experiences, and the spirit must be the man.

Whether the same sensations exist in the spirit minus the body must be inferred. Excarnate spirits say that "that which is good for the body is good for the soul."

Then what is bad for the body must also be bad for the soul or spirit. One admits the other as a logical sequence; and what makes the body sick must have a like effect on the spirit.

Thus are we dealing with a spiritual and not a material body in the absolute sense; and the injury we are commiting against our physical body by excess or folly, is an injury done to our immortal part—the spirit or soul,.

As the temperate man is seldom troubled with pain or disease, moderation must be the right thing to practice.

As the just man is seldom troubled with an uneasy conscience (unless through mistake and for which he is always ready to make amends) justice must be natural.

As the sympathetic or charitable man is seldom low-spirited, melancholy or gloomy, love must be spiritual; and moderation, justice and good-will must be our law of being—that which exists within as a cause.

Intemperance, arrogance and selfishness (of which sensualism, crime and all-feeling are the ultimate) therefore must be unlawful or out of harmony with nature; and as detrimental or injurious to the spirit as it is to the body.

As the body cannot act without the consent of the spirit or mind, we may regard spirit and body as one entity in the mortal. But what is that behind or beyond it which admonishes us when wrong or warns against it?

Some term it conscience. But it also must have a lodging-house; and some term the latter *soul.*

We say man *has* a soul. Would it not be better to say he *is* a soul, and that what we call the spirit is but our soul's medium of expression or outer garment through which it operates, and that our physical body is but that spirit temporary materialized?

Then why blame the physical body for our weaknesses or passions? Is it not the spirit that gives sensation to the flesh? and does not the soul (the ego) warn against evil-doing—intemperance, injustice or ill-feeling?

And if we presist in it, nevertheless, is it not right to say that "as a man thinketh so is he"?

ARTHUR F. MILTON.

BURIED AT SEVILLE CATHEDRAL.

At Seville Cathedral on November 17th, the ceremony of depositing the ashes of Christopher Columbus in a special mansoleum was carried out with impressive solemnity. The remains of Columbus rested for two centuries at Santo Dominago, and in 1796 were transferred to the Cathedral at Havana. After the Spanish-American war they were taken to Spain, where, by desire of a descendant of Columbus, the Duke of Veragus, they have been interred in Seville Cathedral.

—Philadelphia *Record.*

TO MRS. A. L. PETTENGILL.

Among all the Queens that hold sway in the land,
Empires far over the seas,
There are none half so regal, so so stately and grand.
As our beautiful Abbie Louise.

Of all grand souls who have gladdened the earth,
By banishing pain and disease,
There are none who can rival in gen uine worth
Our generous Abbie Louise.

As the breeze of the morning floats down from above,
And stirs all the leaves of the trees,
So our being is stirred with the strengthening love
Of dear blessed Abbie Louise.

As magnificent ships, with their cargoes of gold,
Majestically traverse the seas,
So the love-ships sail out, with rich treasures untold,
From the heart of sweet Abbie Louise.

As glory immortal to Lincoln was given,
For issuing freedom's decrees,
So the souls of the grateful, on earth and in heaven,
Sing praises of Abbie Louise.

And if ever I climb to the bright, pearly gates,
Where "Peter stands guard with his keys,"
The first thing I'll ask, in that glorious state,
Will be, for Saint Abbie Louise.

For when the great day of promotion shall come,
And the Master confers the degrees,
The star and the crescent the septre and crown,
Will be given to Abbie Louise.

So every morning and every night,
I straightway go down on my knees,
And thank the great father for my little niche
In the pure heart of Abbie Louise.

—A Friend of Truth.

San Francisco, Cal.

Time Spiritualists Demonstrated Their Worth.

Dear Spiritualist Friends:—

Surely every earnest believer of these great truths is in sympathy with the article of the New York State Association and their call for workers, in No. 98 of the SUNFLOWER It has been my experience in broaching subject of Spiritualism to outside individuals to be met with the criticism—"Oh, I went once or twice but it was money, money, every time I turned around, and I got tired of going," or "Well, there may be something in it, but the most of the mediums I've seen might have just been good guessers; anyway it costs lots, and, you know, that is, it seems as if they were a rather vulgar or illiterate class anyhow."

It seems as though it was high time for the Spiritualists to publicly demonstrate their real worth and standing. It will take money, but the end will surely justify the means.

A free mass-meeting, advertised by a free distribution of tracts containing a cardinal thought, and public announcements of some reliable materializing medium, followed by a good intellectnal one who can explain the natural laws of the phenomena, would result in a very great increase of knowledge and favor amongst the public at large, and in largely increased membership of the various Spiritualist societies.

And would not it be well for the different societies in a given radius notably large cities, to coöperate in establishing and maintaining a home missionary bureau for the purpose of giving free psychic and mental science treatments to the afflicted poor, distributing free literature, and also conducting a sort of intelligence office to assist in helping people to help themselves, whether it be at housework or business positions, etc., and last but not least, to hold regular free circles for the development of those who are embryotic but unlettered and financially poor sensitives?

And steenthly, would it not be a great saving and accumulating of power for the smaller societies of the large cities to agree upon a work for one large building or Temple as a basis of operation, each one still holding its own meetings in its selected locality, possibly in some member's home, to avoid the rent question?

We must remember that the orthodox churches have made one big mistake in putting too much pride and money into imposing edifices.

If we, as Spiritualists, keep in close touch with the principles and tenets of our religion, and spread *them* faithfully, the churches or Temples must appear in due time as one of the effects of our Cause.

L. H. B.

Buffalo, N. Y.

LOCATING JOHN.

The Fate of a Tiger Hunter and His Return Home.

A story is told of a young man named John P., who, being in poor health, went to India. His family had instructed him not to spare expense, but to cable three times a week how he was and what he was doing. The first cable message ran:

Am well. Have native guide, Inja. Hunt tigers tomorrow.

The next communication did not arrive till two weeks later. It was this:

John dead. Killed. Tiger. What do? INJA.

Back went the tearful message:

Send on body.

A month later there was delivered to the keeper of the receiving vault of M. cemetery a box or coffin so large and heavy that it might have been the home of a second Cardiff Giant. Suspicion having been aroused, a permit was secured and the sealed coffin opened. To the consternation of those present there lay the body of a magnificent Bengal tiger resting on white satin. The following message was soon racing across the Atlantic:

Some mistake. Some mistake. You send a tiger. Where is John?

The following information was soon received:

No mistake. No mistake. John inside tiger!

Nature's Monument to Washington.

Among the many monuments to Washington is the one which every visitor to the Cape Verde islands will remember as one of the most colossal and marvelous freaks of natural sculpture in existence. Along the farther side of the harbor of San Vicente, the principal town, rises a bold ridge of dark gray volcanic rocks, the crest of which forms an exact likeness of our immortal George, seemingly lying face upward, as if in a peaceful sleep.

The hero's large, bold features, the backward wave of the hair, his massive shoulders and even the frill of the shirt front are all reproduced on a gigantic scale with wonderful exactness. The strange monument, sharply outlined against the deep blue of the tropical sky, is one of the first objects that meet one's eye in approaching the island. Its gigantic proportions, with the boundless ocean for a background, form a portrait wonderfully true to nature and overpowering in its magnificence.

Sand Dunes In Gascony.

One of the most interesting and remarkable of the many regions for the observation of sand dunes lies between Bordeaux and Bayonne, in Gascony. The sea here throws every year upon the beach, along a line of 100 miles in length, some 5,000,000 cubic yards of sand.

The prevailing westerly winds continue picking up the surface particles from the westward slope, whirl them over to the inward slope, where they are again deposited, and the entire ridge by this means alone moves gradually inward. In the course of years there has thus been formed a complex system of dunes, all approximately parallel with the coast and with one another and of all altitudes up to 250 feet.

These are marching steadily inward at a rate of from three to six feet a year, whole villages having sometimes been torn down to prevent burial and rebuilt at a distance.

Beautiful Tree Snakes.

Among the most attractive of the many kinds of serpents are the delicate and beautiful tree snakes (dendrophis), which very rarely descend to the ground, as they find food enough among the birds and those frogs and lizards which also dwell in trees. The graceful form of the body, the elegance and rapidity of their movements and the exquisite beauty of their colors have excited the lively admiration of those who have had the good fortune to watch them in their native haunts. The larger kinds attain to a length of over five feet. They are frequently adorned with the brightest colors, green being, however, generally the prevailing tint. They are active by day.

Saw the Whole of It.

Alexander weeping because the world was so small has a counterpart in an old inhabitant of Luss, a pretty little village on Loch Lomond side, Scotland, who at last has been persuaded to climb the mountain which has filled so large a part of his horizon all the days of his life. In Luss he has lived, as his fathers lived before him, and from Luss he has never had the ambition to journey, even as far as Glasgow. But some one got him to the top of Ben Lomond the other day.

"Eh, mon," said he, with great self congratulation, "but the world's a big place when ye come to view the whole of it!"

Realistic.

He—I had a realistic dream last night.

She—Indeed! What was it?

"Oh, I dreamed I had proposed to you and you had turned me over to your father."

"Yes, yes. And what did father say?"

"Oh, I don't know. I only know I woke up and found myself on the floor."—Yonkers Statesman.

Not to Be Endured.

"Deah boy, is it true that you have discharged your valet?"

"Ya-as, the scoundrel! When I took aim out with me, he managed to make people think he was the mastah and I was the man, baw Jove!"—Exchange.

Helping the Batter.

Mistress (in surprise)—Why did you place the alarm clock by the buckwheat batter?

Nora—So it would know what time to rise, mum.—Chicago News.

Melancholy is the pleasure of being sad.—Hugo.

SELF-RELIANCE.

A lesson from experience learned
Is richer far than gold,
To craving soul that long has yearned
For science to unfold
Some latent law, twixt earth and man,
Whereby the knowledge might
Be understood—through some new plan.
On truth to shed more light.

Alas, how frail is energy
When weakened by our pride
The leaning 'gainst—a remedy
Which trembled at our side.
Thus learned brace up, on staff of
Defying other's cure
May bravely out-live life's horoscope
On lines that will endure.

Fire up the soul with inborn zeal,
Not borrow—but well earn
What's truly thine—the golden seal,
The truth—which all may learn—
Lies dormant in each human breast
Sustained by self alone,
Brought out by will, in knowledge quest
No theor's power can own.

Mary J. Scott.

She—"How's the motor car getting along, Mr. Hornblow?"

He—"Well, fact is, I've seen very little of it. You see I've only had it five months and when it isn't in the hospital I am."

N. S. A. NOTICE.

Mediums, lecturers and the public are hereby notified that all certificates of Missionaries, Special Agents or State Agents, bearing date prior to Convention of 1901, expired with close of fiscal year of 1902. The public is warned to pay no money to the N. S. A. to any but its accredited missionaries, its officers and trustees, unless the soliciting person can show a letter of appointment as special agent, signed by the President and Secretary of the N. S. A. of date later than Oct. 1902.

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Nov. 15th 1902.

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These books and pamphlets are for sale at the office of "Sunflower," and by J. M. Peebles, Box 2341, Battle Creek, Michigan. 94-101-eow

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Unity of Life.

It is often said that the future belongs to youth, the past to old age and the present to maturity. If the saying be true, then hope is the guardian spirit of young hearts, memory presides over the destiny of the aged, while the mature are controlled by the spirit of the work and contentment. But, strictly speaking, life cannot be divided into sections. The true life has at once unity, order and movement, and the great soul lives at once in the past, the present and the future. Of the infinite God it is said that he is the same yesterday, today and forever.—Rev. Dr. N. D. Hillis, Congregationalist, Brooklyn.

Christ's Greatest Triumphs.

The more I study the love of Christ the more I am impressed with the fact that his greatest works were what at the time seemed the least. His greatest triumphs were not when the multitude was trying to force him to be a temporal king, but when by the seaside he was teaching a band of humble fishermen; not as he stands upon the Mount of Olives, but as he sits in the little home at Bethany; not as he walks in the porch of the temple, but as he tarries by the pool of Siloam; not as in princely procession he enters the gates of the Holy City, with the glad hosannas of the populace ringing in his ears, but in dark Gethsemane.—Rev. Charles L. Chalfant, Presbyterian, St. Louis.

Basis of Christian Unity.

As an expression of the growing sentiment in favor of unity the National Federation of Churches is specially significant. Through the influence of this federation Chicago pastors and Christian workers are considering the wisdom of a closer co-operation of forces in our own city. No federation will amount to anything which does not have before it a definite object. To federate for the sake of federation dooms the enterprise to certain death. What phase of work is common to all Christians and of transcendent importance? The work which Jesus Christ came to do ought forever to be the dominant work of his church. That work is the salvation of the lost. If the churches of this city are to join forces in any undertaking, the first thing sought should be the awakening of the indifferent in our churches and out.—Rev. L. A. Crandall, Baptist, Chicago.

Consecration of Money.

If the money belonging to the church were consecrated to God, there would be enough to care for all, to convert the world to Christ.—Rev. Dr. Monk, Methodist, Atlanta, Ga.

Something Given by God.

When we feel an opportunity is lost and feel sorry, and a something within us is stirred to its depths, be sure that that sentiment is given us by God.—Rev. E. C. Bolles, Universalist, Worcester, Mass.

Christ as the Center.

As the sun is the center of the solar system, Christ is the center of the system of grace. All the planets revolve around the sun, so all the works of God in the salvation of men have Christ as their center.—Rev. John W. Munson, Washington.

Social Redemption.

The problem of the modern city is only the problem as to how the good people are to work together in using God's power for social redemption. We must put the spirit of Christ in our work.—Rev. J. W. Sylvester, Presbyterian, Albany, N. Y.

Knowing Ourselves.

Better to know just what we are, just what we need, just what we can do, even if we learn it by shocks that break up our tranquillity and shatter our foundations. In the long path of sorrow we may perchance meet ourselves.—Rev. Dr. Willey, Methodist, Brooklyn.

The Permanent Influence.

The influence of books can only be transitory and not permanent, because books are ideas, and ideas change. The influence of a life is permanent, because it is practical and can be applied. You are convinced as to its spiritual power.—Rev. Dr. Rondthaler, Presbyterian, Indianapolis.

The Renovation of Society.

If the church of Christ were a faithful witness to his message, multitudes of the rich young men in this age would respond to her call in a way that would inaugurate a renovated society, reconstruct all human values and relations and hew out a model for all future ages in the very heart and citadel of modern antichrist.—Rev. P. Barr, Episcopalian, New Bedford, Mass.

Heaven Suited to Man's Needs.

We learn of heaven by studying the needs of man. Man will find all his needs met in heaven. Heaven will be no greater place than you prepare your soul to receive. You can ascend no higher toward God than you have under God's spirit enabled yourself to do. No worse hell will come to man than he deliberately fits himself for.—Rev. Dr. Alonzo Monk, Methodist, Atlanta, Ga.

Profitableness of Religion.

It is easy to throw the blame of our own failures upon the conditions under which we are living and surely it is comforting, but the wise man thinks twice before he accepts such a plea. No one will deny that iniquity scores many seeming successes, but the fact remains that godliness is profitable for this world as well as the world to come.—Rev. Dr. Raymond, President Union College, Schenectady, N. Y.

Inward Peace.

Peace is inward satisfaction resulting from reconciliation with God—his character, his government, his revealed plan for humanity's regeneration. It is absolute harmony with one's environment on earth or in heaven, a harmony based upon intelligent and hearty acquiescence in the divine will as the supreme wisdom and the supreme good. It is peace with God, self, duty and all mankind.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

Definition of Perfection.

What is perfection? In the Old Testament perfection often means adulthood or manhood. Another meaning more exact, more definite, is that of finality, reaching the goal, that which is carried through to completion, which fulfills all the laws of its being, the purpose of its creation. He who is perfect in this larger sense has got rid of all taint of or inclination to sin. Every one that has attained this ideal shall be like Christ. No other religion in the world has this to say.—Rev. Dr. Mudge, Methodist, Worcester, Mass.

Greater Than Poet or Sage.

It is useless to talk of Christ's "ideal pre-existence." His words cannot be tortured to convey this vague and vacuous meaning, for if he had any pre-existence at all it was actual and even eternal. His words therefore have a different import from the proverbs of the sages or the songs of the poets. The latter are eloquent and thought inspiring, but the former are spiritual and life giving. In this we find the distinctive characteristic of the teaching of Jesus, for nowhere else do we feel the power or receive the promise of an endless life.—Rev. Dr. William M. Jones, Congregationalist, St. Louis.

The True Remedy.

If all the employers of the world were ready to seek justice, to see what ought to be done, not to grasp to get all without regard to the interest and rights of others, but would seek justice—that is, seek first the kingdom of God and his righteousness—and if the workers would seek God and his righteousness, not to seek to do as little work as possible for the largest pay, not to seek to evade or get ahead of competitions; if they would only follow the spirit and teaching of Jesus, then all the bitterness and injustice and wrong that lead to so much of anarchy and social disturbance would be done away in a month.—Rev. Dr. Minot J. Savage, Unitarian, New York.

No New Gospel Needed.

Christ draws men to God; the Holy Spirit draws men to Christ. Every exertion at the Spirit's power, every manifestation of the Spirit's love, has its origin in the atoning death of the Son of God on the cross. No new gospel is needed. Sooner far shall we need new stars by night, a new atmosphere, a new sun. No better message can possibly come from God to men.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

The Final Test.

It is true, both in a positive and negative sense, that life is the final test of everything. There is no criticism that in the sharpness and tremendousness of judgment is equal to the criticism of life. What can stand every assault in time and in eternity? The grandest convictions that we receive from other people are not constructed in us by their logic or their philosophy or their Christianity, but they are created in us by their personality.—Rev. Dr. Rondthaler, Presbyterian, Indianapolis, Ind.

The New Era.

The new heaven and the new earth depend upon the new man and the new woman. There are signs of the coming of a new era and the passing of the old. Humanity is acquiring a new way of looking upon divine things. New terms have come into use. We today speak of applied science. We have passed from the field of speculative to practical science. We test our views by their performance now. With all the accumulations that belong to this age of marvelous achievements, the very achievements by which capital is massed together for its ends, there is awakened the thought that there is a new force at work in the world. A new science has come into use—the rich have learned to give away their money. During the last ten years postgraduate courses have been taken in the science of getting rid of wealth, and the consequence is that we have an age of unexampled benevolence. Some few are still clinging to their money, but almost everything but the church of God is the recipient of a marvelous outpouring of wealth, and the church has not done the things which she has promised to do. A higher type of manhood has come into being.—Rev. Dr. Thomas R. Slicer, Unitarian, New York.

A Great Feast.

There has never been prepared at any feast a bigger bowl of punch than that which was brewed by the Right Hon. Edward Russell when he was captain general and commander in chief of the forces in the Mediterranean seas. It was made in a fountain in a garden in the middle of four walks, all covered overhead with lemon and orange trees. In every walk there was a table the whole length of it, and on every table was a cold collation. In the huge fountains were the following ingredients: Four hogsheads of brandy, eight hogsheads of water, 25,000 lemons, twenty gallons of lime juice, 1,300 pounds of fine Lisbon sugar, five pounds of grated nutmegs, 300 toasted biscuits and a pipe of dry mountain Malaga.

Over the fountain was placed a great canopy, while in the midst of this lake of liquor there sailed a little sailor boy who filled the cups and replenished the glasses of all those who had a desire to drink. More than 6,000 men put in an appearance at this feast.—London Tit-Bits.

STIRRING CRITICISMS.

A Dissertation on Late Religious Ideas.

COLLEGE-BREAD MORALS.

The equivocal moral status of many theological students is not a pleasing picture. It is hinted that many of our seminaries are but little better than costly title mills, of little service to society, save as these titles make business—their value simply commercial.

A writer treating upon the subject of Christian character in the *Advocate*, after lamenting the dearth of real religion in college says:

"In some of these colleges and universities there are sad shipwrecks of Christian faith. Recently, in my correspondence with a candidate for a position in the faculty of Pennington Seminary, in answer to my question as to his religious status, he gave the following very sad answer to "I am not a Christian in belief, but my principles of living are, I believe, in accordance with the Bible. I was brought up in the Methodist Church, and have always been surrounded by Christian and Methodist influences. But while in college my belief changed, and now I am decidedly an agnostic, although few people know it. I try to be moral and manly, as I used to be before I lost my faith." This is sad, and yet there are many shipwrecks of childhood faith in the colleges.

"Some years ago I spent a Sabbath with a distinguished clergyman of our own church in one of our large cities. As we sat down to our meal on Saturday evening he introduced me to his son, a bright youth of eighteen years and said to me, 'Doctor, I had to withdraw my son from the high school of this city a few weeks ago, for the reason that he was losing his Christian faith under his teacher in the department of Geology.' He said, 'My son alarmed me about a month ago by saying to me that his teacher on that day had said to his class, that the first thing he wished them to do was to discard the Mosaic account of the creation; that it was utter fiction and unworthy of the belief of any intelligent person.'

A sadder case of shipwreck of faith occured in the same scdool a few years latter. A prominent layman of our church in our city had two sons. He sent the older one to the high school already named, and the younger one to Pennington Seminary. The son who came to Penningnington was converted in a powerful revival that prevailed in the school that year, and is now a very prominent official member in one of the churches in the suburbs of that city. The other son in the high school was a very hard student, and at the end of four years he found himself the first honor man of the graduating class. He had, however, worked so hard to gain and maintain this position in his class that his health had utterly failed him toward the close of his senior year. So much so that he was unable, without assistance, on commencement day to ascend the platform where he was to deliver the honorary oration of the class. He was, however, helped to the platform, and did himself great credit intellectually in the performance of his duty, and received the plaudits of the multitude when the highest honor of the class was conferred upon him. His father, who was a man of means, furnished him with ample purse to travel for a year in the interest of his health. His health was so utterly broken that he did not rally from his breakdown, and at the end of the period of travel the city of his home and the school life read with surprise one morning that a young man had committed suicide in one of the leading hotels. He had registered under fictitious name, but on examining his private papers after his tragic death his true name was discovered. The man proved to be the older son of the gentleman already referred to. He left in writing the following sad message:

"'Dear Father and Mother: As I am utterly broken in health, I have nothing to live for in this world; and as, during my school life in the high school, I lost my Christian faith and do not believe at all in a future life, I have nothing to dread after death; have determined to end my life. Farewell.'

"It was my privilege and honor within a year to be in company with a distinguished educator, who has for years been the president of perhaps the greatest secular city college of this country. He did me the honor of inviting me to visit the college over were over 2,000 pupils. He wished me to conduct the morning prayers and make some remarks to the pupils, but cautioned me to be careful of the selection of scripture that I read; that he, himself rarely read the New Testament, as there were some Hebrew pupils in the school; that he always read a selection from either the Psalms or Proverbs; that the prayer should be brief and not too distinctively religious—in fact, that it was safer to simply utter the Lord's prayer; and that in the short talk which he wished me to make, he wanted me to appeal more particularly to the ambition of the students, inciting them to aim in their studies and also to appeal to their conscience in the interest of manly character."

The Rev. James M. Buckley, D. D., Editor of the *Christian Advocate*, says:

"CHRISTIAN HOMES TRAINING GAMBLERS.

"Some of the ministry and laity of the Methodist Episcopal Church are discussing in public the question of playing cards from the point of view only of intrinsic moral evil, which they deny. That, however, is only part of the case. Another point demands attention, as the following account may show:

"In *The Herald and Presbyter*, S. D. Alderson, D. D. states that at a mass meeting in the second Presbyterian Church on a Sabbath afternoon, in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which has created a profound impression, and that he transmitted it to 'The *Herald of Presbyter*, that it might do good in a wider sphere. Gambling is spread in the city and in all parts of the country, as large number of professing Christians eagaged in it, as it is reported that some Methodists and official members are known to engage in it in social clubs and elsewhere, and apparently no notice has been taken of it by the church authorities, we reprint in this conspicuous place the address as indorsed by Dr. Alderson.

"'I have been in the saloon business with a gambling room attached, for the past four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerious nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In gambling rooms the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers as a rule enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyment. For my part, I never could see the difference between playing for a piece of silver moulded in the shape of a cup or thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling.

"'Perhaps you have never thought of it, but where do the gamblers come from? They are not taught in the gambling dens. A 'greener' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes.' He has learned somewhere else before he sets his foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the daily papers of the parlor games given by the ladies, for they know that after a while these same men will become the patrons of their business. I say then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies walking on the street. One said: 'I am going to have a card party, and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied 'Get the Angel card. It has an angel on the back.'

"'Think,' said he, 'of dragging the pure angel of heaven into this infernal business.'

"After he had taken his seat another converted ex-gambler, who led the men's meeting in the second Presbyterian Church the following Sabbath, arose and said: 'I endorse every word which the brother before me has uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own house, but in the homes of my young friends, who invited me to play with them and taught me how.'

"Instances coming under our observation confirm the tendency spoken of by the gambler, many of which are tragedies as appalling as any ever placed upon the boards of a theatre"

W. D. RICHNER.

No life touches its possibilities until it says: "For this cause came I into the world."

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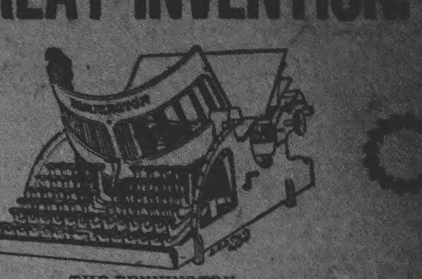

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The school strictly adheres to the following general principles:
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2. Perfect freedom of thought and expression, so long as such freedom does not interfere with the rights and privileges of others.
3. Reason and experience the highest authority.
4. No discrimination is made because of a pupil's ideas. The aim is to make all of the pupils original thinkers.

OBJECT.

The aim of this school is to enable persons of any age above childhood and in any condition of life, to obtain as much education as two years' time will permit, and this education to be imparted without the student having to study the subtleties of an effete theology.

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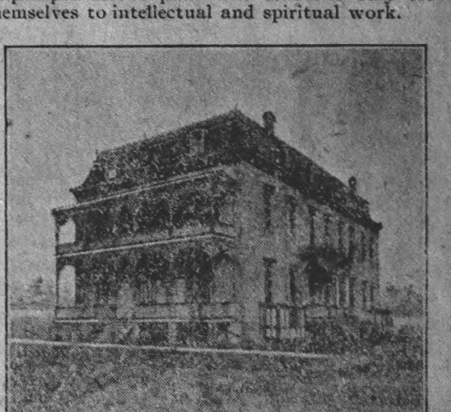

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[illegible] CASSADAGA CAMP.

Since last I wrote to our Sunflower friends we have been busy. Every day has been filled with work. The speakers have been those engaged by the officers, Prof. Peck, Mrs. Prior and Mrs. Twing with a new light added, Mrs. Laura G. Fixen of Chicago, with her faithful secretary, Miss Stegman has been engaged in their cozy cottage since the first week of camp.

Their house warming occurred on an ideal evening and we had an ideal time; the hostess striving in all ways to make it pleasant for her guests, and the guests, some of them giving a welcome to our new worker in spoken words and the unspoken words must have been left by our [illegible] in warm hand clasps and [illegible] laughter.

Never in the history of the camp has there been so large a number on the grounds—but of course there are changes. The people coming here with desire to see other places in Florida leave for a few days and others take their places.

Arrivals yesterday were five residents of northern Minnesota and Dr. and Mrs. Carrie Pratt of Attleboro, Mass.

It has been a wonderful day here today, the 17th. It is the day that thousands all over the world are holding memorial services for the late Frances E. Willard, who passed away five years ago. It was thought best to select it as woman's day here.

Mrs. J. D. Palmer decorated the platform, and placed there a chair draped in pure white with purple verbenias placed like a crown upon the white surface and beautiful roses [illegible] and yellow jasmine were arranged from the top down the sides to the floor. This was placed there in memory of Marion Skidmore, who is beloved here in the sunny south, and called one of the builders of the camp although the physical grew too weak to retain that noble spirit, and body and spirit parted company ere the worn out form reached home.

A white ribbon placed on the corner of a stand was in memory of Frances E. Willard. It was the writer's privilege to pay a tribute to both of these sisters but I fear the words were feeble compared with the glowing thoughts which memory would fain have had me utter. Miss Willard's favorite hymn was sung, "Blest be the Ties that Bind," by the congregation. Mrs. M. E. Clark, of Syracuse, N. Y. then spoke in trance condition, sweet and touching words. Mrs. Dr. Stryker, of New York, in the short time she spoke, gave, it seemed, volumes of the struggles of the past, of the heart-aches and victories the building of the nation had caused.

Mrs. Carrie Pratt was introduced by Mrs. Fixen as the President of the Woman's Congress at Onset Bay, Mass., and she, in a few well-chosen words spoke of woman's needs, and the hope of the future. Mrs. Colburn Abbott read a beautiful temperance poem.

Mrs. Loe F. Prior in a very vigorous way called out the applause of the audience by telling some truths connected with labor reforms. The age of consent with women, or girls, rather, the lack of confidence between parents and children and the need of an all-around education for the people. She declared the women were not fit to vote yet—and a voice from the audience (Prof. Peck) asked are the men all fit for the ballot?

Mrs. Prior declared it was not time yet for women to have the ballot. Public sentiment was not ready for it. The last speaker, Mrs. Fixen, responded to Mrs. Prior in a very happy vein. Imagine Moses receiving the Ten Commandments on the Mount saying: "Oh Lord, your law is way ahead of public sentiment. Thousands of years have passed since it has been a lighthouse in the world, and who shall say it was prematurely given. Do you parents wait with Golden Rule until your children are educated up to it? No. You lay down the rule first, then you educate them up to it, with the golden slipper, if necessary."

She spoke of the work of women for the betterment and uplifting of women as a companion and helpmate of man, and of the work of the W. C. T. U. for the protection of home.

It has turned quite cold for this section but the first Forest Temple service was held last evening on the hill. A huge camp-fire lit up the grand old pines and over 60 people circling around the fire with now and then a warrior's cry, or the sound of song, made it impressive to those who remained in their cottages. Is it not a strange thing, Mr. Editor, that sometimes a person has to go more than a thousand miles away from home to learn the news in their own county? It appears that Capt. K. M. Burnham, of Indiana, presented your genial postmaster with several ears of corn that he had raised. The postmaster writes he planted some of it, and gave Mr. Harris some of it to plant, and declares if Mr. Burnham had seen it he would think it beat the corn west; a picture of a fine grey team and a load of corn accompanies the letter. The load consists of three ears, the largest 16 feet long, and 2 feet through each kernel weighs about 4 pounds and there are 60 kernels in each row which figures out about 3840 pounds of corn on each ear, exclusive of the cob. Although the roads are doubtless bad there now Mr. Twing will loose no time in having his foreman go to Lily Dale for a few kernels of the corn of course, it will have to be planted several rods apart but we will try to spare the land for a corn grove. Had this story come from any other place than Chautauqua County, New York, it would have been hard to believe it but a county that has the great Chautauqua and the far-famed Lily Dale must have citizens who would not tell a fish story or a corn story.

Mrs. Joseph Rhodes Buchanan has spent the year here and devoted her time to literary work; she is writing a book upon Motherhood.

Mrs. Dr. Stryker, of New York, is also here devoting most of her time to literary work. She is compiling a work on "Voceology, The Science of Forces." Mrs. Bartholemew is in great demand as she is the only physical medium here. If thoughts of the readers of THE SUNFLOWER turn this way, and they cannot come this year they can write to Mrs. J. D. Palmer for a little book containing a history of the camp at leasst of the grounds and a map of lots. They can choose a lot; get in correspondence with some contractor here, and have a house for quite a family put up ready for occupancy for four or five hundred dollars, and much less if it is not ceiled. Ours is not ceiled and we do not suffer from cold even when it is the coldest. But they look better to be finished up in that way.

CARRIE E. S. TWING.
Camp Scribe.

Wendell Phillips' Prophecy.

Did Wendall Philips have a prophetic vision of Marconi and his wireless telegraphy when, in a speech at the dinner of the Pilgrim society in Plymouth Dec. 21, 1855, he gave utterance to these words?

"Solomon's temple, they tell us, had the best system of lightning-rods ever invented—he anticipated Franklin. Do you suppose, if Solomon lived now, he would stop at lightning conductors? No, he would have telegraphs without wires, able to send messages both ways at the same time, and where only he who sent and he who received should know what the messages were."

—Boston *Globe*.

INVOCATION.

Eternal and Infinite Spirit; as the shades of twilight are gently falling on hill-side and valley, revealing to our enraptured vision the blue-vaulted heavens, and led with countless worlds manifesting thy wisdom and love; so may thy sweet benediction fall upon each waiting soul present, inspiring us with renewed zeal to live higher, nobler and purer lives.

O Spirit Divine that causes the fierce wintry blast to melt into the genial breath of spring, filling all nature with the fragrance of blossom and song of bird—so may the inspiration from higher realms awaken new hopes and loftier aspirations in the darkened minds of thy dear children, lifting them out of the darkened shadows into the clear sunlight of sweet peace and deep repose.

And O, Spirit of love whose beneficence is exhaustless—whose compassion is boundless as infinite space, send thy messages from the supernal realms of light and love, and may they whisper in each listening ear there is on earth no death, but eternal and everlasting life for all of earth's children, and as the tear-dimmed eye and broken hearted mother deposits the joy of her life in the cold chamber of death, may her heart be warmed with the assurance that the darling still lives; and that she can again hear the sweet voice, and touch those cheeks with the kiss of affection that was once to her a pure delight.

And thus may the kingdom of joy be born in each soul, and light from realms celestial fill our being with deep repose and inward harmony is our earnest prayer.

DAVID WILLIAMS.

THE UNQUIET ONE.

Life led him to a garden fair,
All sweet with morning dew;
Fate gave to him a cup so rare
Which Love filled to the brim
With happiness both pure and true.
Then Fear came to his soul—
There's Change, he cried, look out for him,
And death is always near.
He trembled, looked in haste and found
The precious contents wasting on the ground.

—Selected.

MINISTER WU ATTENDS A SEANCE.

Asks Many Questions as Usual, But Seems Rather Skeptical.

Mr. Wu Ting-fang, the Chinese Minister, appears to be rounding out his stay by taking in everything in America which had not already come under his most observing eye. Some of the doings currently credited to him have met with denials when brought to his attention, but the story of his latest experience in this line is so well authenticated that it is beyond denial.

The occasion was Mr. Wu's presence at a seance in this city the other night, the details of which are given by William Henry Burr, who was among the score of persons present, as follows:

"Twenty or more people were seated in the back parlor of the medium on Wednesday evening, October 29th, when I entered, the latest comer but one. Taking my seat in the back row, I heard in front a voice with a foreign accent, sounding to me like German. I soon learned that it came from Minister Wu, who asked many questions and seemed to be a disbeliever in spirit manifestations.

"Hanging on the wall was an oil painting of George Christy, the minstrel, who died 32 years ago. Wu was told that it was painted by a spirit in half an hour.

"'Did you see it painted?'

"'No.'

"'Then, how do you know?'

"'The medium witnessed it, and there are many others who have seen such things done.'

"Here another gentleman said: 'I have witnessed the painting of a portrait by spirit power.'

"Minister Wu, 'Where?'

"'In Chicago.'

"'When?'

"'Only a month ago. It is a likeness of my deceased wife.'

"'Will you sell it?'

"'Not for a million dollars.'

"'Then maybe you are rich?'

"'No, I am not, but were I ever so poor I would not sell it.'

"'Tell me how it was done.'

"'A canvas 22 by 27 inches was placed against a window. Two female mediums sat, one on each side. I saw the canvas darken, forming a background; presently a face began to appear. No brushes or colors were used, and the portrait was completed in half an hour.'

"The conversation was now interrupted by the entrance of the medium, who selected a lady to sit beside him in what he called his battery." A third sitter was Wu's secretary. The feature of this part of the performance was the writing of messages in the cabinet from deceased friends. Minister Wu hoped he might get a message in Chinese. The first one that came over was to me, from a most intimate friend, deceased. It was merely a greeting. The very next one was written in Chinese and was handed to Minister Wu. He said it contained Chinese words, but was not signed. He would like a message from Confucius. He got two more in Chinese, on one of which he said was written, 'Restaurant, thirty cents.'

"The final of the seance was allowing spectators to look over into the cabinet while the tambourine and guitar were being played. Wu went up, but the playing stopped the moment he looked in. It began again the moment he turned away. Then his secretary went up, and the beating of the tambourine went on as he looked in and saw it moving.

"After the seance, Wu conversed with one and another. He wanted to know how the medium acquired such power, and if there were others like him."

—Washington *Post*.

When Woman Wins Her Way.

There'll be brightness in the future,
There'll be sunshine in the land,
For the flag of Right and Justice
Will be borne by woman's hand.
Glad songs we'll bring to cheer you,
And darkness put to flight,
When Justice breaks oppression,
And might gives place to Right.

We are coming, we are coming,
As the angels pave the way;
We are working we are waiting
For the dawn of a brighter day.
We are strong in our endeavor,
And our trust we put in God;
With our own right hands we'll labor,
And our words will cut like swords.

Tho' the march be long and weary,
We'll not falter on the way;
But walk bravely in the footsteps,
Of those death worsted in the fray.
Not quenched, the ardent spirit;
Still burns, that holy flame!
That shed through life its glory;
And deathless, speaks again.

M. B. Sherman.
Lily Dale, N. Y.

If a great thing can be done at all, it can be done easily. But it is that kind of ease with which a tree blossoms after long years of gathering strength.—Ruskin.

TESTS FOR CLOTH.

How to Detect Frauds When Buying Fabrics.

"Of the goods sold as 'all wool' there is not one-tenth that is genuine," said a writer in the Chicago Tribune. "In the greater part the main component is cotton. The test is simple. All that is necessary is to pull out a few threads and apply a lighted match. Cotton will go off in a blaze, and wool will shrivel up.

"To distinguish true, pure linen from the counterfeit article is even easier. The intending buyer need but wet her finger and apply it to the goods. If they be pure linen, the moisture will pass straight through. The spot touched will be soaked at once, and almost immediately one side will be as wet as the other.

"Frauds are more numerous in silk than in any other fabric, but here also the material of adulteration is cotton. Its presence can readily be discovered. Draw a few threads out. The pieces of cotton will snap off short when pulled, while the silk will stretch and permit a considerable pull before breaking.

"Silk, cotton and wool are the three materials of cloth, and by the methods given the purchaser can at least make certain that she is obtaining what she paid for.

"Concerning silk it may be remarked that the stuff our grandmothers used to talk about that 'stood by itself' is not necessarily the best. Modern ingenuity has devised means of giving the poorest article the body requisite for this purpose.

"Shellac and other sticky substances mixed through the fabric will produce as stiff a silk as ever graced the closet of an ancestral mansion. Such stuff is quite worthless. It rots away in no time. As a matter of fact the silks most prized at present are of the soft variety, with no more rigidity than muslin.

"Counterfeit (machine made) lace is often offered as the genuine handmade article. At first glance it is identical with the real thing. Even one who is not an expert, however, can distinguish the difference with a little care. Machine lace is always exactly regular in its pattern, every figure the same shape, length, thickness, and so forth. In the handmade article there are always little irregularities."

NEW YORK STATE MASS MEETING, AT BROOKLYN.

To Be Held March 11, 12, 13 and 14, 1903

The New York State Association of Spiritualists will hold a grand Mass Convention in Brooklyn, N. Y., March 11, 12, 13, and 14, 1903, at Crosby Hall, 432 Classon ave., near Quincy street. There will be three sessions daily morning, afternoon and evening. Good music, fine speaking, and spirit messages.

A full program will be published later. A large attendance and a delightful time is anticipateed.

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The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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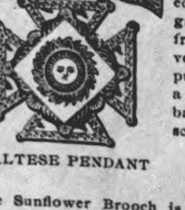

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LIGHT FROM EVERYWHERE

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Flora Beckman writes from Tacoma, Wash.: "The Tacoma Spiritual Church held its regular Sunday afternoon conference February 15th. The subject for discussion was: "Does the spirit world afford greater opportunities for progression than the mundane" also "Why should suicide be looked upon as a crime; or early death be considered a calamity?" This subject is a very important one and it was thoughtfully discussed by the many present and held by the majority that as man has been placed in his physical environments to gain experience and fit him for a higher condition in lives to come any transgression of law that deprives him of his physical body as the instrument of the real man would be considered detrimental to his spiritual growth. In the evening the pastor, Mrs. Sheldon chose for her subject: "What has Spiritualism done for the world?" Mrs. Sheldon is an interesting and able speaker and upon this occasion she told what Spiritualism had done and was doing for humanity, freeing them from dogma and old superstition and placing within the soul a desire for knowledge, a greater love for each other, more tolerance for those who failed to take the same of life that another did; that a true Spiritualist was opposed to capital punishment, that everything that breathes has the same right to life, liberty and happiness as man in all things that pertain to the good of man; Spiritualism gives a quickening power as the old gives way to supplant the new bringing to mankind that which is grand and true. This dear old earth will then give birth to children of higher worth and greater power."

G. W. Kates and wife have held interesting and successful meetings each Sunday evening during February, in Cincinatti, O. A local society is forming there which promises to be an earnest body. These earnest missionaries also held meetings in the Temple, at Newport, Ky., each Sunday afternoon. At Massillon, O. they had splendid meetings each evening of February 9 to 13; at Kircksville and Antwerp, O. February 24 to 27. Their next appointments are in Indiana as follows: Rochester, March 1 to 3; Warsaw, 4 to 8; Anderson, 11 to 15. Their permanent address is 600 Pennsylvania Avenue, S. E., Washington, D. C. where mail will always be forwarded to them. They have some open time during April, May and June; and are also engaged with societies by the month for the year of 1904.

N. A. St. Clair, Sec'y and Tres. of the Toronto, (Can) Spiritualist Association writes: "Mrs. R. W. Barton, who is serving the Toronto, Spiritualist Association for February as lecturer and test medium, has been re-engaged for the month of March. The subject for the Sunday evening lectures are always selected by a volunteer committee from the audience a few minutes before time for the delivering the lecture. The lectures are excellent and popular and the test work is exceptionally fine. The hall has been filled at both of the and Tuesday evening meetings and interest manifested in Spiritualism by the people of Toronto is decidedly on the increase. Mrs. Barton can be engaged for April and May and societies desiring the services of a conscious worker and excellent lecturer and test medium will do well to secure her services. She can be addressed during February and March at 3 Classic Ave., Toronto, Can."

Mattie Rector writes from Utica, N. Y.: "A home circle is held at the writer's home every Sunday at 4 p. m. with good results. Our meetings are opened by singing. Then an invocation given by David Williams then Mrs. Amelia Flansburg who has lately been developed gives each one present a cordial greeting. She is also developing as a healer. Miss Martha Groff recently developed as a writing and drawing medium, promising good results. The writer assisted these new mediums in their development. At the close of the seance Mr. Williams gives a short inspirational talk which is elevating and inspiring. We commend home circles to all truth seekers."

Irving Jackson writes from Sandusky, O.: "At the request of the recently-organized society for Psychic Research, Mr. Albert W. Wadsworth, of Cleveland, President of the Ohio Spiritualist Association, visited our city Sunday, February 15th, and delivered two splendid addresses. In the afternoon his subject was "Some Things Spiritualism Teaches," and in the evening "The Power of Thought." Mr. Wadsworth is a fluent speaker, and his addresses are listened to with close attention. A driving storm kept the attendance down, and it is hoped that we may have the pleasure of hearing him again in the near future, when he will certainly be greeted by a crowded house. Speakers who are in Ohio, having open dates are requested to write to Irving Jackson, corresponding secretary."

Mrs. Addie Cooper writes: "Your correspondent attended services in Elmira, accompanied by Mr. and Mrs. Robers Haines and daughter, of Corning, all enthusiastic workier for Spiritualism. Mrs. VanKantzler delivered one of her soul-inspiring addresses, both in the afternoon and evening. I think the Elmira Church should be called the Banner Church as there were as many men present as ladies and they evinced as much enthusiasm as the ladies. Thanks to Mr. and Mrs. Haines I was most cordially welcomed in Corning; may they prosper in all they undertake. Tuesday evening, February 10th, Mrs. VanKantzler, of Elmira, together with Mrs. Smith and Rice, held a meeting at the home of Robert Haines, in Corning, there were quite a good number turned out, oweng to the storm and cold, not as many as might have been if the weather was more favorable."

Mrs. Addie Cooper, of 227 Baker St., Syracuse, N. Y., is agent and correspondent for the SUNFLOWER. She is authoroized to receive your subscriptions and advertisements.

George H. Brooks will speak in Milwaukee during March.

KEEP A GOING.

Keep a goin', keep a goin',
Though you're feelin' blue!
Nevah trouble Mistah Trouble
Tell ol' Trouble trouble you.

Keep a workin', nevah shirkin',
Though de row am long.
Keep a-hoin', keep a-goin',
Sing a little song.

Keek a-tryin', nevah sighin';
Keep a-goin' on!
Keep a-chaffin', keep a-laughin'—
Trouble soon be gone.

Keep a-hokin'—stop ya' mopin',
Tell de clouds am pas',
Though de day am dark an' rainy,
Sunshine come at las'.

—St. Louis *Post-Dispatch*.

The Sunflower $1.00 per year.

THE HEIGHTS OR ALPS OF SPIRITUALISM

A Lecture Prepared For the Mid-Winter Meeting of the Michigan State Association

And Read There in the Absence of Its Author, A. B. Spinney, M. D.

Continued From Page 1.

I well know that the Spiritualist whose Spiritualism begins and ends with phenomena only, will not grasp these thoughts; and you and I know that no one depends upon and belilieves in phenomena more than I. For it is by true phenomena that the fact of spirit communion is proven.

Science and Scripture reconciled and the last doubt of a future life removed, Spiritualism found me creed-bound, intellectually in the dark, afraid to reason, for fear of losing my soul. Spiritualism found me a medical bigot, self-conceited, one whose narrow conception of so-called science had closed the doors and windows of my spiritual nature and perceptions.

It would take too long to tell all that I have suffered and enjoyed, especially suffered, from the hour that spirit hands were laid upon me, and spirit power came to me. Little did I dream that a pledge I made to God and His angels thirty-five years ago, on the Capitol steps at Lansing at midnight, would cost me what it has in the way of human suffering. What was that pledge? I had been tossed to and fro by the powers within and around me. Life had seemed to me at times a success and then a failure. I had sometimes yielded to the inspiration that had come to me—which seemed an outside force—then again, through fear and false education, had resisted. But that night, in the depths of despair, with suicidal mania haunting me, I prayed for light—not success, not wealth or power, but for the light from within, and it came to me like a still small voice: "Obey us and we will lead you. Follow the highest light that comes to you from the spirit realm and all will be well." Then and there I said, "Teach me how to free myself from my present financial conditions, then show me how I can pay my debts, and unfold my life and feed my starved soul, and I will give all my life's strength and worldly goods to humanity and the good that I can do. I will act as a steward over what I am possessed, and outside of doing my duty and meeting the needs (and only my own actual needs), all else, everything I possess shall be consecrated to helping, blessing and trying to uplift my fellow men."

Spiritualism has made me a humanitarian. Spiritualism opened to me the real truth of all past religions; the true ideas and use of the Bible, and gave me a glimpse of Christ that nothing before ever did; revealed to me the grandeur of a life two thousand years ahead of His age and generation.

I well know that in these thirty-five years I have often "cast pearls before swine," and they "have turned to rend me" me. I well know that through human weakness and ignorance I have made mistakes, and have come far short of my ideals. Yet, each time that I have erred I have repented in sack-cloth and ashes, prayed for light and strength, and through my own Gethsemanes and Calvarys have always found myself a little nearer the Spiritual Alp.

Many times I have had much of this world's goods, possessions and power, yet changes of conditions have come to me that I could not help, and they have taken from me. At first I would regret after the manner of men, and suffer as the human can; but soon the divine would triumph and I would find myself nearer the mountain top, with renewed power, hope and strength.

Several years ago in my zeal to organize Spiritualists, while president of the State Society, in my efforts to bring about harmony among the mediums and speakers, the overwork combined with the sufferings that came to me as I felt these things, prostrated me and brought on brain fever. I went down, down into the depths; many days was permitted to be out of the body and entered the hells and heavens of the other life. When my guides led me far away upon the Spiritual Heights, amid the angels and those whose lives had become unfolded either here or over there, I cried out, "Leave me here; I cannot go back to earth." Yet the vision said to me, "You must go back to earth and learn to live there, conquer there ere you walk these golden heights and enter these palaces, or stand upon these glorious mountains."

Then when once more the spirit had to take possession of the body, I was as weak as a child. O! How the flesh did suffer! I said to myself, "How did I ever come to get there?" "Where and how have I erred?" And the inner voice, the spirit said, "Trying to please the whole world; thus you have lost the world and your power over it, and nearly lost your own soul."

There alone in that sick chamber, with no nurse, no human hand near me, my mother came and in her hand she held a roll, a parchment, and said to me, "My son, you must live. All this you needed and as health and strength come to you, this parchment, these spiritual truths, will be unfolded to you." Then and there I said, from this hour on I will forever lose myself and at all times and in all places speak the truth as it is revealed to me. Fearing not the face of clay, seeking no honor, only the consciousness of having done my level best.

Since that hour I have been misunderstood by nearly all mankind. Many that I have loved so dearly and so tenderly have forsaken me. I have had all mannet of evil things said about me. My motives, aims, objects and purposes have not been comprehended; yet, from that hour I have made a progress towards the Spiritual Alps. In losing my life for truth's sake I have found a new life, full of peace, strength and power; that which the world cannot give, nor can it take from me.

It is well known to you all that when the N. S. A. met in Chicago that I sought to carry out the idea brought forward by J. R. Francis. We had a skeleton in our closet, and that skeleton was that there was no hospital, home or place where our mediums and broken down speakers could be cared for. This matter and my motives were misunderstood at the time. I brought the matter before your State Board, but was misunderstood again. In Cleveland, without my consent, it was brought up again by Mrs. Lillie. It was again misunderstood. Last year in Washington, with no effort or solicitation on my part, I was invited before the executive Board, and through Mr. Mayer and Alonzo Thompson my true motives were understood and the work under taken has resulted in great good in this direction, and many have been helped since that time. It was placed in this way, that if Spiritualists responded and this State united with them, to have a medium's home at Reed City. You all know how I tried to get some action on your part, but could not.

Now, I have no condemnation for any of you or them, only praise for the good work the N. S. A. is doing through their pension funds, and for you in buying your medium's home at Lansing.

Seven years ago I bought the Reed City Sanitarium. I worked night and day to pay for it, put in steam heat and furnish it, and make it a home for the sick, poor and unfortunate ones of earth; not a popular hospita or paying sanitarium for the rich. For when I bought it, I gave all that I should earn from that time to humanity, leaving all that I had earned or owned up to that time to my family. The reason that I made this effort with Spiritualists, was to see if they would do anything for their needy ones. I had fully resolved that the moment the N. S. A. or State Society united with them, would build an addition to their Reed City property, I would deed my plant, drugstore, land and all that pertained thereto to said organizationl, they to give me a life lease to have the pleasure of carrying it to success and of perfecting it through their and your help. This I hinted to a few friends. I knew a will could be broken, but not a deed.

This thought and desire came from my guides and loved ones, and over and over again I suffered untold agonies as my motives were misunderstood and it came to me that I was seeking through the N. S. A. and you to advertise and enrich myself.

Had I had the privilege of carrying this plan out, the N. S. A. and you would have been at least $12,000 in your treasury at this time.

In order to meet the demands upon me, give away so much in board and service as I have done, help so many unfortunates that could not pay or were unworthy, with the improvements I was obliged to make, made it impossible to carry all the insurance that would have protected me. small insurance that I had on the building was simply enough to protect a small mortgage still remaining upon it, and went to meet the same, of course.

Now, friends, I am not speaking of this because I want any special sympathy, or because I condemn anyone. The fire came from no cause of mine and swept away $15,000. That this fire was all for a good purpose, I have a firm faith. Yet, it is not fully revealed to me what that purpose is.

This I know: I was strong enough, through God and my spirit friends, with my own spiritual unfoldment, to meet it heroically. My only suffering over the matter has been that this loss limits my power to do good and help so many; at least, it does so temporarily. Yet I would not exchange the treasures I have laid up over there, in struggling to help others along the way the last seven years, for five times fifteen thousand dollars. Each defeat, each disappointment, even to this last and greatest of all, has led me on and up towards the divine life, the Spiritual Alps. And the way all have come to my aid in faith in me, with money and credit, has proved to me that the God within you and me is our whole power and glory.

Only one word more and I close: I shall in the future make no more efforts to do anything toward a medium's home through the N. S. A. or the State society. Nor shall I do anything to hinder, but will aid all I can both in the N. S. A. and yourselves in your work in that direction.

Yet I shall always, as long as I live, have a home for our mediums and speakers who fall by the wayside, whether they have money or not. I have opened a medium's fund account, and every dollar that is sent me is credited to the same. Some fifty names are pledged for from one to five dollars each per year.

I have bought another place since the fire and I shall soon either build on that or rebuild here in Reed City or elsewhere.

Rooms will always be kept for mediums and they shall have the best of care at actual cost or less. My work is first to our people and faith, then to the whole world who are needy and suffering.

I am what the world calls old—sixty-seven years of age—yet all the fires of youth burn in my heart, and never have I in all my life had the joys, pain, mental and spiritual strength that I now have. For I am standing on one of the Spiritual Matterhorns, above the clouds of anger, jealousy, hate and fear, hand in hand with the loved ones and arisen, living not for selfish gain or power, but for the joy that comes in doing good and helping others.

I look down below and see the ignorant, fettered ones who are needing my help. I look up and see the faces and forms and feel the hands of the redeemed.

Friends, rise up! Get out of the narrow, bigoted dogmatic Spiritualism into the broad, strong light of love, peace and spiritual unfoldment.

My closing words and prayer are, That from this hour on you my all consecrate your lives to Truth, and promise that the still, small voice shall be your guide by day and by night.

May the words that I have written burn in your hearts, inspire your brains and unfold your souls.

Monks That Dwell in Caves.

There are many published accounts describing the abodes of ascetic monks. The following taken from the Boston *Globe* describes the cells of the Thessaly hermits.

"Remote in the northwestern corner of Thessaly are some of the strangest monasteries in the world. They are known as the Meteora cloisters, and they are built on rugged and wellnigh inaccessible rocks.

"A visitor who desires to inspect one of them cannot reach it by means of stairs cut in the rock, but must get into a net, to which a strong rope is attached, and let himself be hauled to the top in this manner.

"True hermits are those who inhabit these cloisters. In the rocks are hewn many small cells, which were used during the middle ages by hermits, each of whom lived entirely apart from the others, and though most of these cells are now only inhabited by birds and bats a few are still used by the most ascetic monks."

LEWIS R. HILLIER.

Cheerfulness and sweetness of disposition are often as great a force in trying situations as sheer intellectual ability. The power of retaining one's temper under provocation, of looking on the bright side of things in discouraging circumstances and of not construing a difference of opinion into personal matters is one of those choice attainments whose winsomeness men universally recognize.—Detroit *Free Press*.

The Sunflower, $1.00 a year.

GERMAN LECTURES.

To arouse more interest in Spiritualism among the German-speaking citizens of this country, I intend to devote the month of April to a lecturing tour embracing Chicago, Milwaukee, cities in Ohio, Philadelphia and other Pennsylvania cities, Washington, D. C., Baltimore, New York City, Brooklyn, Boston, Lawrence, Mass., and surroundings.

Societies, parties and individuals in the above-named states and cities and adjoining territory who may wish to secure my services in explaining the Spiritual philosophy to their fellow-citizens in the German language will please wirte to me as soon as possible for dates and terms.

MAX GENTZKE.

Editor of *Lichtstrahlen*, West Point, Neb.

CHARACTER.

Character is greater and higher than money, intellect or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion working havoc in human life or a grace beautifying and ennobling life. Character is the determining force behind money, intellect, love, and so it is the greatest force in human life. Realizing this, all will appreciate the necessity of careful thought and thoughtful care in building character. —Great thoughts.

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John K. Wilson

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It has already had an extensive ... which will grow as it becomes know...

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...t seems possible that the "New ...ought" and the general theory ...the Spiritual philosophy when ...large lines, not confined to a ...row "spookology:" may help to ...ncile the opposite if not the ...ing theories of the "two-...lds," or the different planes of ...

...irst then, we may look at the ...vangelicals." They are certainly ...of the "dyed ones" who say but ...not.

...hey claim that:
"...While the world their hands employ
...ir hearts are Heaven's alone."

...heir practice conforms with their ...ef. It is shown in their zeal to ...minate their faith, and bring ...r fellow-men within reach of the ...vilege they themselves enjoy. ...thing discourages their purpose ...onvert the world. Not even the ...born resistance of the Old World ...igions; not the fanatical devotion ...nations to the creeds in which ...y were born and nurtured. Not ...slow process of the gospel ...eaders—a rate so tedious that ...,000 years is quietly spoken of ...period probably necessary to ...ing mankind to their way of thinking. Not the frightful cost, at a ...ousand dollars for each person ...verted. Not the seeming waste of ...e finest moral material. Rank ...er rank of splendid enthusiasts ...ing down like picked regiments ...er the fire of an invisible foe. ...t the incredulity of the uninterested world. Not the misgivings of the faint hearted, nor the scoff of the infidel. These things seem to ...t rather as incentives on their be...ving hearts.

Abroad the missionary stations keep their banners flying in the very heart of barbarian islands. At home the emissaries of the Young Men's Christian Associations are busy gathering in from places of idleness and temptation, the youths destitute of spiritual homes, reclaiming the wanderers, and recovering the lost. The powers of persuasion of appeal, warning and teaching are almost exhausted in the service. Reading-rooms, lectures, evening entertainments, even decorous amusements are all called in as means to the light and fugitive minds of the worldly. If this is not making practice conform to theory, it would be hard to give an example of such conformity in any sphere of life. The amount of conscience enlisted in it no more remarkable than the amount of intellectual purpose and patient thought.

Compare this effort with the appeal of the N. S. A. for enough funds to print half a dozen pamphlets for distribution to give an intelligent idea of Spiritualism and its magnificent philosophy!

If we consider the other element of practice involved in the Christians' belief, an equal fidelity is apparent. The depreciation of other faiths is universal and steadfast. All Bibles but the Christian are diligently neglected and studiously contemned. All the other worships are unflinchingly set down on as superstitious. All other creeds are pronounced baseless. All teachers save their own are declared to be disseminators of error. Mahomet is confidantly called an imposter. Buddha is dutifully set down on as a myth. Natural science has no sort of approval, unless it disavows all sympathy with their enemy. Philosophy is spoken of in terms of disparagement as being nothing better than a creation of the carnal reason, its very name scarcely ever spoken except with the scornful addition of the phrase, "falsely so-called". Epithets descriptive of people destitute of conviction or principle are piously applied to them.

What more than this can be asked? To expect more is unfair. Each tree must be judged by its own fruit. We cannot have peaches from apple trees.

This church raises ten thousand dollars a year to convert the spiritually enlightened minds of India, and declines the smallest mite towards sending vagabond boys from the reeking alleys of Eastern cities to the wholesome farms in the West. Is this not consistent? We must not look for enthusiasm in helping or perfecting human societyhere, in people who believe that the perfection of human society is to be found in another world and only there. Then is the Kingdom of Heaven, Harmony, never to come to earth? For this type we must look at a mode of belief the opposite, in every respect of the one we have been considering.

There are people whose regards are fixed wholly on this world, who think of no other, pretend to know of no other. The hope of personal immortality they cherish neither for themselves nor for any. The idea of continued consciousness after death being to them without ground or substance. They do believe in social improvement, in progress, in development. What is the logical outcome of these ideas? With some it will be a coarse, low sensuality. They will say, We are born at all adventure, and hereafter we shall be as though we had never been, for the breath in our nostrils is as smoke, and a little spark in the moving of our hearts which being extinguished our body shall be turned to ashes and our spirit shall vanish as the soft air, while our name shall be forgotten and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud and shall be dispersed as a mist that is driven away by the beams of the sun and overcome by the heat thereof.

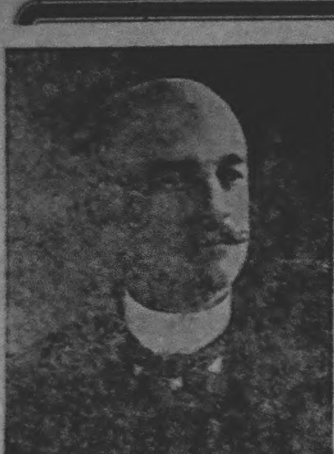
Come on then, let us enjoy the good things that are present. Let us fill ourselves with costly wine and let no flower of the spring pass us by. Let us crown ourselves with rosebuds before they are withered.

But nobler spirits will draw nobler inferences. While the animal and the sensual drive from their belief an encouragement to sensuality, the intellectual draw from it precisely the opposite conclusion. They reason thus: "If the world is all we have we must make the most of it. There is, perhaps, no other life, therefore, it behooves us to get all we can out of this. They who believe in no individual God afar off, must seek divine things close about them, supplying by their own thought and care what no other care furnishes. They will live in humanity. They will turn upon their own kind their better feelings and will toil to relieve their fellow-creatures from poverty, weakness, ignorance, the misery of a mean and crippled lot as the Christians do to convert them from unbelief or sin. The problems they would solve are those of labor, education, political freedom and progress, social quality, commercial integrity. They would build a new and better social state on foundations of Natural Justice. They are truly among the earnest toilers of humanity, anticipating no reward, content if they can make a solid contribution to the well-being of humanity. The redemption of man from his misery is the dream they indulge. May we not give some mede of praise to men who give their whole lives to the humanity that will surely forget them?

The present may be a "drift period" in the religious philosophy of mankind. A tradition from the Idolatries of the old to an intelligent, spiritual faith in the near future. Men may cease to worship God's creations and look higher for the True and Living Light and Love which has brought them through so many aeons of time past, through so many natural convulsions and yet bears them onward to a higher, holier condition than the earth has ever known.

If we desire a practice that includes the cultivation of the ideal, spiritual, man as well as the benefit of the actual man, that makes the exercise of lifting up, that leads to aspiration, hope, worship, endeavor after interior perfection, as naturally as it leads to daily beneficence, we must derive it from a different order of belief. Beliefs that keep the mind close to divine as well as human realities, that bring near to us humanity, with its needs on one side, and divinity, with its resources on the other; that reminds us of the earth where we labor, suffer, sympathize and advance, and of the heaven of light and power and usefulness where our anticipations of rest are treasured up. As the sweet-souled Longfellow has sung it:

"Out of the dark and circling sphere
Is rounding onward to the light.
We see not yet the full day here,
But we do see the paling night;
And Hope that lights her fadeless fires,
And Faith that shines of heavenly will,
And Love that courage re-inspires,
These stars that shine above us still."



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SIRES AND SONS.

Jacques Stern of Paris left a fortune of nearly $10,000,000.

Dr. Morris Wiener, the veteran homeopathic physician and poet of Baltimore, has just entered upon the ninety-third year of his life.

Arthur Royer, a Denver cook, claims several blocks of valuable St. Louis property under the terms of an old will of Jacques Royer, who died in 1786.

Professor Robert Koch, the bacteriologist, has sailed for Rhodesia, where he is to study the cattle plague. He receives $250 daily, exclusive of expenses.

Andrew Cameron of Seville, O., has been in railroad service since 1839 and helped in the construction of the Great Western railroad between Niagara Falls and Windsor.

"Etherogram" is said to be Mr. Marconi's preference for a name of dispatches sent by his wireless method. He disapproves of "Marconigrams" because, he says, it savors too much of self advertising.

The Arkansas legislature has one member who is 6 feet 8 inches in height, but when the question is put to him he says he is 5 feet 20 inches tall. He is a schoolteacher, J. S. Rowland of Valley Springs.

There is no more enthusiastic hunter in either branch of congress than Senator Burton of Kansas. He has trophies to prove his skill in the chase. While in Hawaii last summer he enjoyed some royal sport after the wild boars there.

Some of the greatest financiers never became members of a stock exchange. J. Pierpont Morgan, John D. Rockefeller, James R. Keene and John W. Gates are concerned in vast Wall street operations, but none of them is a member of the New York Stock Exchange.

Albert Guelle of Mendon, France, a student of occult science, invented a sleep machine in the form of a diver's helmet which would "free the soul to wander about in space." His first experiment made him ill, and his second freed his soul completely. The inventor was found dead from suffocation.

How Two Sovereigns Wrote.

James II. of England wrote a large, fair hand, and Queen Anne's writing was round and fair, but a servile copy of that of her writing tutor.

Lighthouses.

Lighthouses are classified by orders depending on the height and diameter of the lighting apparatus. There are four orders. The first three are used for sea or coast lights and the fourth for harbor purposes.

Greece and Sports.

In ancient Greece it came to be a proverb that "where once you saw nothing but soldiers (i. e., when every citizen was a soldier) you now see nothing but athletes." This excess and abuse of sports led in large measure to the conquest of Greece by Macedonia and her downfall from independence.

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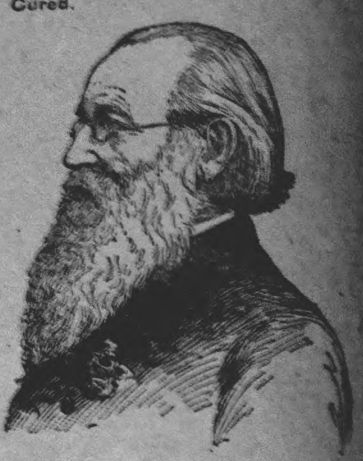

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